A Scorcese epic
Kundun's a film of peace ..... p. 7

Five kinds of schools
Relating Christ to culture ..... p. 12

Parents' power to nurture
'Quality time' isn't enough ..... p. 13

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ICS expert on religious persecution moves to Washington

Alan Doerksen

TORONTO — After attracting worldwide attention to the cause of persecuted Christians with his book *Their Blood Cries Out*, Dr. Paul Marshall is planning to make a move to Freedom House, a human rights agency in Washington, D.C. which reflects his interest in religious freedom.

The British-born Marshall has been a scholar and professor at the Institute for Christian Studies (ICS) in Toronto for 16 years. His specialty is political theory, and he has published books on the subject which have attracted international attention. But the book that has gotten the most attention is *Their Blood Cries Out*. Marshall is not surprised by this, but says the book has gotten more attention than he expected. "It was written to get a reaction: to inform [Christians] and get them to do something" about religious persecution, says Marshall.

COURTESY ICS

Dr. Paul Marshall

Recently, Marshall has been interviewed on the ABC and CBS evening news, and on CNN, about his latest book.

Book draws criticism

He has also had negative reactions from countries where Christians are persecuted. "I've had criticism in response from the governments of Sudan and Sri Lanka," says Marshall.

Human rights and religious freedom have been an important issue for Marshall for many years. Last fall, the Evangelical Fellowship of Canada appointed him to chair its newly formed task force on religious liberty. Marshall plans to continue working with the task force after his move to Washington in early summer.

Marshall has also testified on this subject before U.S. government committees. This month, he will meet with members of Canada's Department of External Affairs and non-governmental organizations such as Amnesty International to further discuss religious freedom and persecution.

Marshall explains that *Their Blood Cries Out* drew the attention of Freedom House, an American agency that focuses on similar issues. "Freedom House has a Center for Religious Freedom," says Marshall. "I will be the general editor of a world survey on religious freedom." The survey takes the form of a yearbook that features profiles and essays on the state

See **MARSHALL** *page 2...*

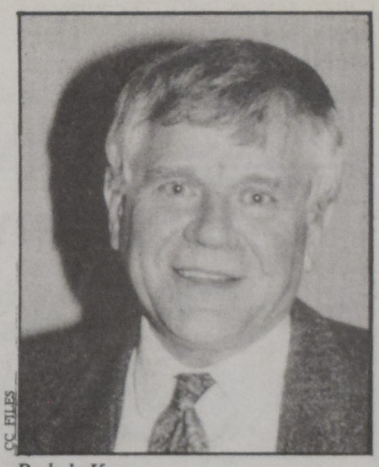
Cambridge congregation sees beginning of healing

Bert Witvoet

CAMBRIDGE, Ont. — You could hear a pin drop in Maranatha Christian Reformed Church on Sunday morning, Feb. 8, when pastor Ralph Koops read a statement from the executive of council regarding the conviction that week of former Cambridge Christian School principal Peter Van Dyken on charges of sexual exploitation and gross indecency. The former principal had been given a jail sentence of 10 months and very strict probation rules, such as no contact with children.

Koops also read a statement regarding one of Van Dyken's victims who is still a member of Maranatha and who had asked him to share the statement with the congregation. By the time Koops was finished reading, there were few dry eyes in the sanctuary, according to reports.

Koops dedicated much of his sermon to the subject of abuse.



CC FILES

Ralph Koops

He spoke of healing and reconciliation. He wanted the congregation to reach out to abused and abuser, as well as their relatives.

The idea of preaching on abuse had come to him while sitting in the courtroom the Thursday of the trial. He called the bulletin editor to say that the

See **SERVICE** *page 2...*

Education Issue 1998

BERT WITVOET

Students enjoy a class at a Christian school.

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News

Marshall joins American human rights agency

... continued from page 1
of religious freedom in 80 to 100 countries. Marshall will become a senior fellow of Freedom House, starting in June.

Marshall has been in touch with Freedom House before, consulting with them and reviewing their reports in preparation for giving testimony to Congress.

Freedom House is "one of the oldest human rights organizations in the U.S.," says Marshall. It was started in 1941 by Eleanor Roosevelt, wife of then (Democratic) President Franklin D. Roosevelt, and Wendell Wilkie, FDR's Republican rival for the presidency, who had lost the last election. This shows the bipartisan nature of the agency, says Marshall.

Freedom House is a non-profit, not specifically Christian agency, although it focuses on religious freedom.

According to Nina Shea, director of the Center for Religious Freedom, Freedom House "continues to promote an engaged U.S. foreign policy through a diverse range of programs that monitor human rights and elections; offer training and technical assistance to promote democratic governance and free market reforms; and support the rule of law, religious freedom, a free media, and effective local governance."

In addition to the survey Marshall will work with, Freedom House publishes an annual report called *Freedom in the World,* which rates the status of political rights and civil liberties in more than 200 countries.

The Center for Religious Freedom has advocated for the rights of persecuted Christians and other religious minorities throughout the world for 12 years. Through on-site fact-finding investigations and other research, the centre documents instances of religious persecution, reports Shea. The centre presents its findings to the U.S. Congress and to public forums.

Future book projects

Marshall's next writing project is a book with the working title of *This World Is My Home — I'm Not Just Passing Through,* which he describes as "an introduction to a Christian worldview, written for a popular audience." He expects it to be published in September.

After that, Marshall would like to write an updated edition of *Their Blood Cries Out.* Recently, a Marshall book called *Just Politics* was published in South Korea, in Korean. It has not yet been published in English, says Marshall.

Thinking back on his work with ICS, Marshall sees its annual family conferences as being a highlight for him. "I've always found them invigorating and rewarding."

Marshall has been impressed with the "demanding academic character" of ICS compared with other academic institutions he has been in touch with.

Ironically, Marshall began his academic studies with bachelor and master's degrees in geology from Manchester University in England. Later on, he studied for two years at ICS and went on to earn a master's and PhD in political science from Toronto's York University.

Service on abuse covered in press

... continued from page 1
format for the morning service needed to be changed.

The service was covered in a story on the front-page of the *Cambridge Reporter.* Reporter Eric Volmers had heard Koops mention at the trial earlier that week that he was going to preach on abuse the next Sunday. He phoned Koops on Saturday to find out what he was going to say. Koops, who was still working on the sermon, invited Volmers to come to the service.

"Pastor Koops spoke frankly about abuse and abusers," wrote Volmers, "at times speaking directly to the children in his congregation and encouraging them not to remain silent if they are being abused. He also spoke to potential abusers within his congregation, insisting that they receive help and quit their lifestyle of devastation."

After the dismissal, there was much hugging and comforting going on, says Koops. Some members referred to the service as a "healing service."

While the victim who is still a member was not at the service, many of his extended family were, reports Volmers.

CRC policy

Koops considers what he did at the service part of the church's policy to be open when discussing sexual abuse.

In 1992, the Christian Reformed Church released a report and guidelines on sexual abuse. In 1994, Beth Swagman was appointed full-time counselor to help churches deal with abuse problems.

According to Swagman, Christians and churches need to counter two things: secrecy and resistance.

"When we talk about these things in churches and schools, discuss them openly, we do a great thing in countering the denial that surrounds abuse," she says.

There is also much resistance to the idea that abuse is present among *us,* says Swagman. "Every time we take the risk to talk about it openly, that's powerfully affirming to victims. We're telling them, 'It's real, it is not your imagination. What you thought and felt is real.'"

Swagman was very pleased to hear about the service at Maranatha, Cambridge. It is very difficult for us to let people see our vulnerability, she says. But by doing so, "we let God's grace work healing in the tarnished area that is now exposed."

Supreme Court refuses to hear case

Alan Doerksen

OTTAWA — Canada's Supreme Court has refused to hear an appeal by a multi-faith group that seeks religious instruction in public schools. The news is "devastating and a bitter disappointment for religious minorities across Canada," says Gerald Vandezande, government relations co-ordinator for the Ontario Multi-faith Coalition for Equity in Education (OMCEE).

The announcement is the latest setback in a case that has already gone to the Ontario Supreme Court and Ontario Court of Appeal. In each case, there has been a negative response.

OMCEE has been representing Sikh, Hindu, Muslim and Christian parents, whose position is that the survival of their cultures and religions are in jeopardy when religion is not taught in public schools.

They argue that many parents who wish to have religion taught to their children cannot afford to send them to private schools that teach religion, and that children who are forced to attend secular schools where religion is not taught will be harmed in their spiritual and moral development. The parents also point out that alternative schools have no discriminatory admission policies.

In announcing its decision, the Supreme Court stated that it did not want to hear the case, and gave no justification for this. Vandezande says this means the court agrees with the decisions of previous courts which have heard the case. No further court action is possible, and the only recourse now is political action, he says.

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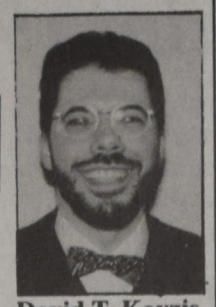
Death penalty effectively denies redemption

Principalities & Powers



David T. Koyzis

Two weeks ago the state of Texas put to death Karla Faye Tucker, who was convicted in 1983 of committing a grisly pickaxe murder. Tucker didn't deny what she had done while addicted to heroin, nor did she refuse to assume responsibility for it. But while she was in prison, she heard the gospel and accepted salvation in Jesus Christ, an encounter which turned her life around.

In the weeks leading up to her death, many people, including the Pope and Rev. Pat Robertson, appealed for her sentence to be commuted to life imprisonment. When this was denied by the relevant authorities, Tucker was executed by lethal injection.

Most Western democracies abolished capital punishment some years ago, as did Canada in 1976. Romania did so the day after it put to death its last communist rulers, Nicolae and Elena Ceausescu, in 1989.

States jurisdiction

In the United States, most of criminal law falls within the jurisdiction of the individual states. Accordingly, some states no longer practise capital punishment, while others still do, including Texas, where one of every three U.S. executions occurs. Nevertheless, over the past half century there has been a clear trend to abandon the death penalty, much as the same countries abandoned torture in an earlier era.

The highly respected Amnesty International, known for its tireless opposition to both torture and political imprisonment, also battles capital punishment. Pope John Paul has frequently expressed his own opposition to the practice. Many other Christians — Catholic, Protestant and Orthodox — oppose abortion, nuclear arms and capital punishment as part of what they call a "seamless garment" pro-life agenda.

Fallible judicial systems

I myself have never been an enthusiast for the death penalty. This is not to say that it is intrinsically unjust, which it is not. In Genesis 9:6, Exodus 21:23 and Leviticus 24:17 we read that anyone committing murder is to pay with his life.

There is something appropriate in the demand that the penalty fit the crime. Many opponents of the death penalty seem to have difficulty with the notion of any kind of punishment at all. Yet there are two things that cause me to doubt the wisdom of retaining or — here in Canada — reinstating capital punishment.

First, all human judicial systems are fallible and liable to make errors of judgment. Had Donald Marshall, David Milgaard and Guy Paul Morin been put to death for the crimes they were alleged to have committed, subsequent proof of their innocence would not have brought them back to life.

Although no one can restore to these men the years they unjustly spent in jail, some restitution can still be made for their remaining years.

In the second place, putting someone to death is tantamount to giving up on that person — to admitting that he or she is beyond redemption. Had Tucker's death sentence been carried out swiftly and had she not spent nearly 15 years on death row, she would not have had the opportunity to come to Christ. That someone who had committed so heinous a crime could now radiate the love of Christ to others and could speak of her own forthcoming death with such confidence and equanimity was nothing short of a miracle. It was difficult not to conclude that a measure of clemency was in order. To be sure, there are many convicted criminals for whom it is probably vain to expect such transformation. Yet I am uneasy assuming that mere human beings have the right to cut short God's redemptive purposes, however unlikely they may seem in particular cases.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont.

Poll: Americans are more pro-life

WASHINGTON, D.C. (LSN) — The Family Research Council released a report noting that most Americans believe that abortion should not be permitted after signs of life can be detected. Polling data reveal that 61 per cent disagree that "abortion should be permitted after fetal brainwaves are detected," and 58 per cent agree that "abortion should not be permitted after the fetal heartbeat has begun." (Fetal brainwaves can be detected as early as the sixth week of pregnancy, and fetal heartbeat usually begins between days 18 and 21.)

Fifty seven per cent of Americans described their own personal position as pro-life. Only 21 per cent believe that abortion should be legal for any reason during the first three months of pregnancy. Only 10 per cent believe abortion should be legal for any reason during the first six months of pregnancy, and only nine per cent feel abortion should be legal at any time during pregnancy and for any reason.

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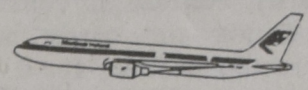

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Abortion Rights League claims Canadians are 78 per cent pro-abortion

TORONTO (LSN) — *The Globe and Mail* reported recently that the Canadian Abortion Rights Action League (CARAL) is claiming that Canadians have reached a "consensus" in favor of abortion. The "pro-choice" group commissioned an Environics poll which says it has found that four out of five Canadians believe that abortion is a private matter between a woman and her physician. Of course, believing that abortion should be a private matter does not necessarily mean an endorsement of it.

However, according to the *Toronto Sun*, in the most recent Gallup study on the topic, done in 1995, 35 per cent of respondents said abortion should be legal under any circumstances, 49 per cent said it should be legal only under certain circumstances, and 13 per cent said it should be illegal under any circumstances.

A November 1995 Environics poll commissioned by Campaign Life Coalition indicated that a clear majority of Ontario citizens opposed abortion funding. This result was consistent for almost all categories, men and women, union and non-union members and even NDP party supporters. Similar results have been obtained by polls in other provinces.

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Editorials

Christian school: a Psalm 19 experience

When I was in Grade 3 in the Christian school in my hometown in the Netherlands, we students had to memorize a number of rhymed psalms loved for their meaning and poetry. One of those psalms was Psalm 19.

The first part of the psalm deals with the good news shouted by the skies; the second part, with the good news found in the ordinances of the Lord. Towards the end of the psalm the poet asks that, within the hearing range of that much God-speak, he may be pure in his thinking and speaking.

Ever since my dutiful memorization of Psalm 19, which according to modern theories of learning was useless rote learning that could not be meaningfully integrated by the child (partly because it consisted of meaningless repetition and partly because the concepts were too abstract for a nine-year-old), I experience a special feeling of ownership whenever the psalm is read.

The heavens declare the glory of God;
the skies proclaim the work of his hands....
The law of the Lord is perfect,
reviving the soul....
May the words of my mouth
and the meditations of my heart
be pleasing in your sight,
O Lord, my Rock and my Redeemer.

Actually the Dutch rhymed text touches an even deeper chord, but we'll let that go for now and consider its dismissal here part of the alienation price paid by immigration.

Unique institution

In later years I discovered that Psalm 19 speaks very much to the raison d'etre of Christian schools. The Christian school is the only school in the world that acknowledges the unity between the language of the creation and the words of Scripture. I could expand on that and say that it is the only school that seeks to harmonize our human, cultural response to that speech found in creation and Scripture.

Think about it: there is no other educational institution in the world in which staff and students are encouraged to feel convicted as much by the rising of the sun as they are by the Sermon on the Mount. Creation tells us about God without using human language; the Bible tells us about God with human words. And the one who makes our faithful response possible is Jesus Christ, the speech become flesh.

Where else but in the Christian school can you sing and experience:

Classrooms and labs!
Come, boiling test tubes!
Sing to the Lord a new song!
Athlete and band!
Loud cheering people!
Sing to the Lord a new song!
He has done marvelous things.
I too will praise him with a new song!

BW

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How to be a happy and successful owner!

The best case one can make for stewardship has to do with the way we are born and the way we die. Job expressed it well when he said, "Naked I came from my mother's womb, and naked I will depart." He said this in the face of much adversity. His sons and daughters had just been killed by a desert storm. Job acknowledged that God had the right to take what he had given in the first place. This kind of perspective affects the way we own things.

In this connection, I read a column in our local newspaper by a certain Pamela Minns that expounded a similar point of view:

"We really don't own anything on this planet earth; what is left for us is only ours to use during our journey and short stay here. Do we really have the right, then, to recklessly squander, destroy or deface anything left in our care during our lifetime in this place? To leave a meaningful legacy and quality of life for future generations, we need to be accountable and responsible stewards of all that has been passed into our hands."

I don't know whether Ms. Minns sees our obligation to be good stewards only in terms of future generations or whether she sees the God of Job behind it all, who gives and takes, and may his name be praised; but she does see the question of ownership rightly.

Lots in the Bible about ownership

Ownership is a temporary right. Just think of the things you now own either personally or collectively with your spouse or partner. What happens to your ownership when you die? We try to reach beyond the grave with our wills, but all we do there is say who gets what, but not how they can use it. There's absolutely nothing we can take out of this world, because we really don't own anything.

That's why we are urged by God to own things as if we don't own them. And when we ignore that instruction, we end up being owned by our possessions.

We are also told not to be "overawed when a man grows rich, for he will take nothing with him when he dies, his splendor will not descend with him" (Psalm 49:16). The Bible has lots to say about ownership because God knows that we get things wrong all too easily. In a society where the idea of private property is almost sacred, we tend to overemphasize this business of ownership. We judge a person by his or her wealth. We allow large companies to destroy the environment based solely on the right of ownership of resources.

The right to improve things

The way we are born and die is also the best argument for being generous. When something is only temporarily ours, our eternal destiny is not negatively affected by letting go of some of our possessions. If anything, the eternal prospects improve as we store up treasures for ourselves in a place where there is no rust, no break-ins, deflation or market crashes.

We are stewards of the things we own temporarily. We are accountable to God for what we do with our possessions. In fact, if at all possible, we should try to improve this world through the things we own. In a world that is preoccupied with success, this is the sure prescription for successful ownership. **BW**

Letters

Why should conversion change the penalty?

Is a decision to love Jesus Christ and to follow God by an admitted killer reason to withhold the death penalty? Karla Faye Tucker, the born-again pick-axe killer was executed on February 3. Her fate sparked so much media attention that Larry King did a television program on her conversion and life before the final decision was made by the state and the governor.

There never was any question as to her guilt. The 38-year-old former teenage prostitute, drug addict and rock band groupie received the death penalty for killing two people in 1983. She admitted to accompanying her then lover and boyfriend Daniel Garret to the apartment of Jerry Lynn Dean in Houston, Texas, to steal his motorcycle for monies needed to buy more drugs.

After Garret started beating Dean with a hammer, Tucker, then 23, grabbed a meter-long pickaxe and plunged it into him at least 20 times. Then without hesitation, she plunged the pickaxe into Deborah Thornton, who was cowering and scared under sheets in a corner, to eliminate the only witness.

Karla Faye admitted all this and was sentenced to death. Yet while there is no question about her guilt, neither is there any question about her wonderful conversion. Many times, through television and written stories, Karla Faye related the story of how she was changed from the inside. Her love for her Savior Jesus Christ was real and showed each time she was interviewed on television. Her soft-spoken approach and love was clear.

Many witnesses also confirmed that she died peacefully as she said, "I am going face to face with Jesus now, and I love all of you very much." She continued with "I will wait for you."

People worldwide, including Pope John Paul, TV preachers and evangelists such as Jerry Falwell and Pat Robertson, who advocate the death penalty for first-degree murder, argued and pleaded that Texas officials should spare her life because she was born again.

Wrong message

What does it mean when we allow those claiming to be born again to be that special? There are several flaws in that argument. What would Falwell and Robertson do if Tucker had converted to some other faith? What would they have done under the laws of the state if there had been a dozen conversions at the same time? After all, God works his miracles daily.

The flaw in such logic is what message a reprieve would send, not only to convicted killers but also to those that might be plotting murder. "Revival" will surely break out in the prison system, and prison chapels would be packed. How would anyone discern which inmates were telling the truth?

The justice system does not allow those convicted of the past acts to be absolved by any future acts. The thief who repented on Golgotha would be with his Lord in paradise that day, but he still died next to Jesus for his crimes. There was no reprieve then and there was no reprieve for Karla Faye Tucker. Yet I am sure she received the greatest pardon of all.

Martin A. Mol
Aurora, Ont.

Why fight a God-given nostalgia?

I find it interesting that listening to a compact disk of music and stories (editorial Jan. 30) leads you to discover that Garrison Keillor "has a way of taking you out of this modern period." (Did you not do that to yourself?)

I also find it interesting how you take the feeling of nostalgia to the Bible and do theological reflection on that feeling. Of late I have noticed that your editorials reflect this straining at true faith and integrated faith. I think this assumes that your religion is somewhere outside of yourself and that you need to integrate it into your life.

This is not peculiar to you. Like Nature we see Religion as something that is outside of ourselves — not with us, but with God, with Jesus, with the Holy Spirit or in the Bible. We need to acquire it. We like to stand on the promises of God, but the promises are somewhere out there and we need to pull them under our feet.

Like a doctor, we practise medicine, yet not doing it. This could lead to a kind of grumpiness which sees only shortcomings, gaps and failures while patting ourselves on the back for pointing out how we have failed to integrate life and religion and who has hindered us in this task. Sometimes this is described as a courageous act, a standing up for the faith.

Faith and religion become the endless ladder of perfections or imperfections which we climb and complain about. In this process we like to think we are exposing falsehood. We are harbingers of the truth, setting the record straight. (I am doing it. Please, excuse the leaps and bounds.)

Of course, I am not saying that you must be a positive thinker or never be critical. I am saying that the Christian faith can stand on its own two feet. It is not a reaction to secularism or nostalgia and it may not be out there somewhere needing integration into life. Religion may not be something inside of me either, which we call faith, that needs to be integrated into what happens outside of me.

Maybe we can entertain feelings of nostalgia as God given. Let us do justice to God's good wisdom for creating us with this feeling. Please, do not blame Garrison Keillor for nostalgia and leading you into the temptation of holding dear the good old days. (By the way, the prophets look back nostalgically to Israel's 40 years wandering in the desert with God and see it as a honeymoon. That is not how it is described in the Pentateuch.)

Jan de Bree
Duncan, B.C.

Oosterveen's piece profound, soul-rending

Once in a while gems like the Rev. Oosterveen's opinion piece appears, justifying the existence of CC ("Leave Robert Latimer Alone," Jan. 23). Living not far from the spicentre of past Latimer activity, we were exposed to a barrage of comments at the time. These ranged from stupid, nasty and vicious to understanding, forgiving and compassionate. You would ask yourself: "Where are the people who can feel themselves stand in the shoes of the Latimers?

We finally were confronted with a soul-rending view by Gerald Oosterveen. He has reminded us eloquently of the intricacies and the responsibilities we must carry in our collective humanness. His massive outpouring of honesty, emotion and spirituality was moving and hit squarely between the eyes.

The profundity of his insight, his feelings and his personal experience stands head and shoulders above the banality that is from time to time on display as Christian or political correctness. Perhaps it is not yet too late to examine our judgmental attitudes so that we may learn to give room to people to acknowledge God in their own way.

Euthanasia, women's issues, homophobia and even Christianity itself are subjects that lend themselves automatically to never ending debates. Try to resolve them and you lose your mind. But try to explain the sanctity of life under any circumstances, and you may lose your soul.

Yes, Rev. Oosterveen, the Robert Latimers of this world deserve their dignity and their peace. The judge's verdict was one of inspired justice. And your courageous opinion was one of inspired and moving honesty.

Gerry Luimes
Saskatoon, Sask.

P.S. I am a retired maintenance technician and a nominal member of the Christian Reformed Church.

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Catholic youths' CD is Juno nominee

From retreat centre to recording studio

David Stapleton

SUDBURY, Ont. — When the Holy Redeemer Catholic parish youth of Sudbury, Ont., gathered at an "Antioch" retreat weekend two and a half years ago, a CD and Juno Award possibilities weren't considerations.

In fact, the seven members calling themselves "Surrender" are a bit in awe.

They have released a CD and cassette of original music and are in contention for a Juno Award in the new Gospel category which took submissions for the first time till November.

Patricia McGuire, pianist and lead/back-up vocalist says the group's name came from its opening song "Sweet Surrender."

Originally the group picked "traditional songs," she says, from a *Glory and Praise* collection used in parishes, but quickly bored of those, so Surrender composed its own. "We found ourselves writing music, and weeks later had so much we needed to narrow it down."

When interviewing the group, one immediately senses how their spirituality and an Antioch weekend are woven into their musicianship.

"Youth have a hard time being open," says McGuire of herself and her friends. "We had the Antioch program and much of this came from that. The CD started there as our friendships and trust grew and we started sharing music."

Antioch weekends, which Holy Redeemer has held for several years, are 72-hour live-in experiences enabling youth to learn trust and reliance amongst each other. They learn to pray with each other and lead prayer.

McGuire said Surrender's music reflects faith challenges the singers faced since Antioch. Citing one song particular to her, "Day By Day," the Grade 11 Marymount College student said it reflects how she learned to forgive, love herself and grow day after day.

"Others have gone through what we had and learned God is still there," she added, noting Surrender's lyrics speak to all ages.

Realizing need for God

But perhaps the song best exemplifying the biggest challenge most Christians face is the lead song "Sweet Surrender."

Stephanie Maville, a fourth year Laurentian University student who sings lead and back-up vocals, believes the song's theme is "everyone's innermost desire."

"It's about realizing the need for God's presence in one's life to bring about wholeness," says the psychology and law major. "I found peace in turning to God."

For Matthew Ribout, a cook's apprentice who plays lead and rhythm guitar, and along with Ryan McGuire (lead/rhythm guitar) are the two young men in Surrender, the experience has shown God works in mysterious ways.

Spiritually, this whole experience helped me," he says. Ribout co-authored "Sweet Surrender."

Holy Redeemer hosted a concert for Surrender with the cassette's release. The music mixes easily listening and meditative pieces blending guitar, piano, drums, percussion and strings plus oboe. Themes involve healing, a call to prayer and a celebration of faith.

But Surrender and its CD were initially just a way to raise money for Holy Redeemer. The parish spent only its second Christmas in its new church building and is fundraising to pay off the debt.

Frank Slazyk, a general contractor who plays lead/rhythm guitar and keyboards, and does digital programming on the CD/cassette, originally suggested the CD as a fundraiser to the group. They agreed.

But doing the recording wasn't easy. Music was initially laid down on an eight-track system given them by an advertising agency. The system broke down, sending Slazyk and others in a futile search for parts.

'Musically ready'

An offer for free studio time came from John Hartman of Sudbury's Atomic Studios, but months went by before the group could record. Finally in October 1996 Surrender started from scratch with McGuire and Slazyk arranging sequences and background. They also paid Hartman for some of the studio time.

In January 1997, Hartman produced the arrangement and this past fall professional Sudbury musician and singer Amy St. John strongly encouraged Surrender's submission for the Junos.

"They were musically ready," she says. Her CD, "Last Call," just released, is also a Juno submission.

Fr. Steven Norrisey, CSR, a Holy Redeemer Redemptorist, finds Surrender exciting. "It's really dynamic to know young people want to share their gift of prayer."

Norrisey says the CD will go to his order's missions worldwide and across Canada. "Once our people in Rome become familiar with it, it will get known. Our General Superior has a high commitment to publicizing youth."

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Group consists of: Chantalle Coutu (lead and backing vocals),Stephannie Maville (lead and backing vocals), Patricia McGuire (lead and backing vocals, piano, sequencing), Anne Ouellette (lead and backing vocals), Ryan McGuire (lead and rhythm guitar), Matthew Ribout (lead and rhythm guitar), Frank Slazyk (lead, rhythm guitar, keyboards, digital programming).

This project, which grew out of a local fundraiser for the Sudbury, Ont., Catholic parish of which these seven young people are members, has turned into a notable recording debut. There's a surprising amount of musical variety on this professionally produced CD/cassette called "Walk With Me."

While the music and lyrics were a combined effort, Frank Slazyk's tunes, in general, are the most inventive of the various combinations of lyric and music writers featured. Too bad his stuff is in the minority here (only four out of the 12 tracks). Slazyk knows how to twist a musical phrase so that it avoids cliche, and how to set a line of fairly mundane text so that it doesn't *sound* humdrum.

The accompaniments which are most nearly acoustic ("real" piano, picked acoustic guitar predominating) are the most effective. Some of the others (electronic keyboard, synthesized sounds simulating orchestra) give the impression of being too much; they are not always balanced appropriately with the sweet, even delicate-sounding solo or combined voices of the young women.

Profession of faith

While the lyrics here are not exactly G.K. Chesterton or T.S. Eliot in terms of poetic quality, they are these young persons' heartfelt expressions of a genuine faith which all biblical Christians can embrace. And they avoid the kind of excessive sweetness which characterizes much amateur Christian Contemporary Music. The titles tell the story of their faith: "Sweet Surrender," from which the group takes its name; "Building Bridges"; "Let Go and Let God"; "Walk With Me" (confusingly, there are two different songs with this title); "I Believe in Miracles"; "My Love Will Set You Free"; "I Confirm My Life to You"; "Where Are You, My Lord?"; "Fallen Angel"; "Day by Day"; "Born Again."

'Great music points to the Creator,' say CCM top guitarists on tour

NASHVILLE, Tenn. (EP) — Put three of Christian rock's top guitarists together in a studio and what do you get? That was the musical question posed by Sparrow Records recently. The answer is the album and concert tour called *Invention*, featuring Phil Keaggy, Wes King, and Scott DentB of "Out of the Grey."

The album is well named. Keaggy, King and DentB went at it like mad scientists, experimenting with different sounds, styles and instruments. "It seemed like every day somebody brought a piece of gear over for us to borrow and try," recalls DentB. "Phil emptied out his house, Wes and I emptied out our houses, so we had quite a little toy store in the studio.

"On any given day is was like a showroom at Manny's Music Store in New York. That was on a good day when it was clean. Usually it looked like a NASA experiment gone bad, with cables and equipment everywhere."

Combining all those instruments with all of that talent created some unusual opportunities. "It was really interesting," says DentB. "Whatever kind of sound we heard in our head, we could somehow manage to create with everything we had there. And the thing about recording is that tape is cheap. If you don't like it, you just record over it. We ran out of time before we ran out of ideas."

'Fearless'

Perhaps the maddest of the musical mad scientists was King. "Wes is fearless," says DentB. "He'll pick up anything and risk sounding or looking foolish. On several occasions he picked up the bouzouki, which is kind of like a mandolin that refuses to be drowned out. He had no idea how to play this instrument, but he would figure out how to play a part and take a chance."

Eclectic craziness

The whole project reflects that risk-taking mentality. "If you had to try to pick two of three songs and say this is what the album sounds like, I think you'd be hard-pressed," says DentB. "It's a bit of a roller coaster ride. It just keeps coming at you with different styles."

The trio decided early on that they wanted to fill an album with great music, not just guitar pyrotechnics. In fact, the album opens with a capella vocals. But fans of guitar virtuosity will get their fill at the concert, promises DentB.

"We're discovering that the songs are taking on a life of their own on the road. I feel sorry for the people at the end of the tour, because I think it's going to be about a seven-hour concert by then. There's definitely some 'stun guitar' going on while we're on the road. There's enough for guitarheads to sink their teeth into for sure."

If anyone can play "stun guitar" it's Keaggy, who is widely recognized as one of the best acoustic finger style rock guitarists in the world.

Jamming with the master

DentB admits that he was a little nervous at the thought of jamming with the master, but that anxiety disappeared in Keaggy's presence. "The great thing about playing with Phil is that although he has accolade upon accolade piled upon him, he's probably the most humble person I've ever met. He doesn't waste his time with that kind of stuff. We're there making music together, and that's all he requires of anybody around him.

"That's all he wants to do; he wants to make music with us. There's never a sense of, 'Oh, that's cool, but check this out.' If there's any of that at all, I guess it would be between the two immature guys — Wes and me. Phil is such a gentle guy, and he got mixed up with someone as wacky as Wes and as sarcastic as me, and I just feel sorry for him."

Deepening friendship

The three formed a friendship in the studio that has deepened on the road, says DentB. "We could probably have made the album in about two months less time if we hadn't been laughing so much. It was a great time," he recalls. "The best part of the whole thing has been that we have become good friends, and have been able to walk through a year of each other's lives."

Though some songs on *Invention* have lyrics, much of the album is strictly instrumental. Does this limit its ministry potential? DentB responds, "God is the creator of all things, and I think He's glorified through excellent music, which is what we're striving for. We do what we do for the glory of God. I remember when I first heard Phil Keaggy's instrumental album *Wind in the Wheat*. My first thought was, 'How did they get the Holy Spirit into the grooves of the vinyl?' That music just washed over me like a 45-minute prayer. I think great music points to the Creator."

Film Review

An oasis in a frenzied land of film

Marian Van Til

Kundun

Rated PG. Written by Melissa Mathison. Directed by Martin Scorsese.

Tibet's 13th Dalai Lama died in 1933. Each Dalai Lama is considered to be a subsequent reincarnation of "the Buddha of Compassion" and is, consequently, revered as a god.

In the mid-'30s in a remote Tibetan region near the Chinese border, a toddler is discovered who is considered to show the necessary signs indicating he is the next Dalai Lama.

This richly detailed, snail's-paced film gradually unwinds the story of the 14th (current) Dalai Lama's discovery, his preparation for his office (or rather, his godhood) and growth to early manhood, his non-violent confrontation with Mao and China's invading armies, and his surreptitious fleeing of Tibet (from which he is still in exile).

The film initially reminds one of a combination travelogue-documentary. The cinematography is stunning, the details meticulous, and the idiosyncracies of Buddhism simultaneously fascinating and repellent. The slow pace is appropriate to the Eastern mindset but takes getting used to. The lack of action as defined by our society, and the lack of characters with whom most audiences will resonate and identify, will, unfortunately, probably kill this film rather quickly at the box office.

Conflicted feelings

Director Martin Scorsese also used an all-Tibetan cast, not a move caclulated to bring in droves of viewers. This film, so calm and non-violent, is light years away from James Bond and The Terminator. It is also noteworthy that Scorsese dedicated the film to his mother, who died last year.

Scorsese, who grew up a Catholic and who has forthrightly referred to himself as a Christian in interviews, is evenhanded in approach. While not himself believing the tenets of Buddhism, he shoots his subject with obvious respect. He lets viewers make up their own minds about what to make of these Tibetan monks, their philosophy, rituals, images, and the combination nurture and worship they lavish on their boy-god, whom they call Kundun.

The overt veneration the monks heap on Kundun quite starkly called to this reviewer's mind the countless Old Testament admonitions against idol worship and the calamitous results of such worship. One is left with conflicted feelings: the monks' devotion to compassion and the Dalai Lama's gentleness of spirit could put us to shame; the singlemindedness of the monks' devotion is enviable. But the wholly missing of, and misdirection of allegiance from, the True God is tragic.

The young Dalai Lama (l.) offers a prayer.

While much of Scorsese's film is a seamlessly, expertly woven piece, in the end the details begin more and more to intrude, causing us to weary of yet another ceremony, yet another incantation, yet another full-front shot of the Dalai Lama's passive, bespectacled face.

Still, this film is so out of the ordinary in terms of Hollywood fare, and so authentic in the picture it presents, that it deserves the little extra effort it takes to be appreciated.

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Church

Laotian government detains 44 Christians

HANOI, Vietnam (Agence France-Presse) — Laos accused five foreigners of criticizing its communist leadership after they were arrested on Feb. 3 for holding a religious meeting.

Three Americans, a French woman and a Thai man were freed on Tuesday and ordered to leave the country, four days after they were arrested for taking part in an illegal Bible meeting.

Thirty-nine Thai villagers also arrested at the ceremony were still being held on Feb. 7, said a Western diplomatic source in the capital Vientiane.

In a statement published in the *Vientiane Times*, the Foreign Ministry said: "The group of people made comments in a negative sense on the political regime in Laos to interfere in the internal affairs of Laos. They also insulted the reputation of Lao leaders.

"This group of people used Christianity as a guise to create publicity against the Lao government and against other religions by citing that Christianity has a more important role than other religions. All acts to divide religions and the people are prohibited under the Laotian constitution."

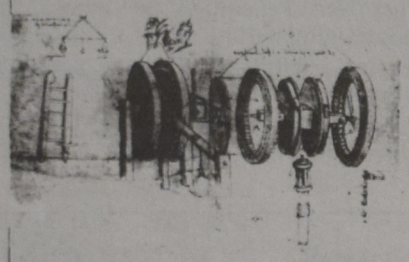
Police raided a private house last Friday where the Bible study group was meeting, arresting everyone there. The Americans — Kenneth Fox of Arizona and Jerry and Meg Canfield of Arkansas — were working in Laos for an evangelical relief and development organization, Partners in Progress, sponsored by the Churches of Christ. Partners in Progress has worked in Laos since 1993.

Don't practise what they preach

The Foreign Ministry said the foreigners would be given time to prepare to leave the country. The French woman, Anne Phomasone, of Lao origin from Paris, had been visiting her husband in Vientiane. She was told to leave with him immediately. The freed Thai was identified as Odorn Linthong.

All religious groups in Laos must be approved by an organization under the control of the ruling Communist Lao People's Revolutionary Party.

The arrests coincided with the publication in Washington of the U.S. State Department's annual human rights report. That report says that the national constitution of Laos guarantees religious freedom, but "in practice, the government continues to restrict freedom of religion, especially for some Christian denominations."



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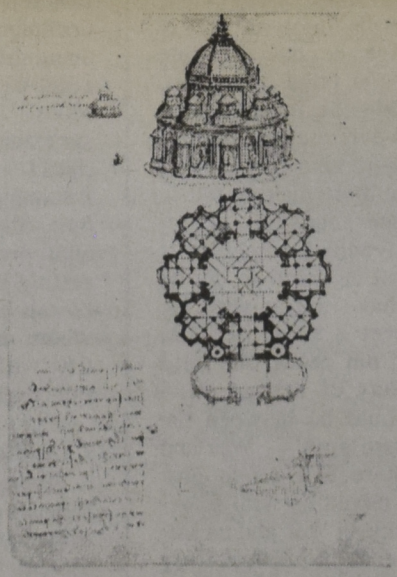

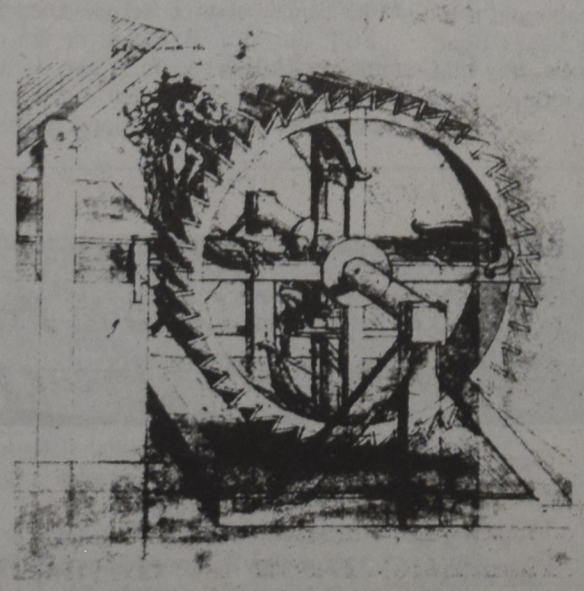

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German museum has state-of-the-art Bible displays

STUTTGART, Germany (EP) — A new museum in southern Germany gives visitors new ways to experience the Bible. In addition to housing such historical treasures as Martin Luther's 1545 Bible and a 1475 Bible printed by a student of Johann Gutenberg, the museum offers computer games and a simulation of a nomad's tent from Bible times.

No Issue Next Week

In keeping with our publishing schedule (see p. 5 box for details), there will be no issue on Feb. 27. See you again March 6!

Chapter & Verse

Wayne Brouwer
Andrew Kuyvenhoven
● Laura Smit
Al Wolters

Jesus, priceless treasure

He said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old" (Matt.13:52).

Now that I'm no longer serving as a pastor, most of my preaching is as a guest providing pulpit supply to a congregation with whom I'm unfamiliar. Most of the time I arrive with little idea of what to expect.

One of the most interesting aspects of this is dealing with the music. I consider the selection of hymns to be part of the proclamation of the Word, and I work hard to connect the hymns and the other worship elements with the Scripture readings and the sermon.

Almost inevitably some hymn I pick will be completely new to the congregation. There is no way to predict which hymn this will be.

Most recently I've preached in two different churches in which the congregation had never before sung "Jesus, Priceless Treasure." Since this hymn has been around since 1653, figures prominently in a Bach motet, was translated into English 150 years ago and is in every in-print hymnal I own, having it received as something brand new was not something I had anticipated.

'Not much of a tune'

One man came up to me and commented on the amazing words in this hymn. They *are* amazing words. I know of no other hymn in which Jesus is addressed as "Lord of gladness" and "Source of pleasure." These are words which deserve to be memorized, and sung every day in one's personal devotions. I hope to have them sung at my funeral. This man joined me in being genuinely moved by his first encounter with this text. But his next comment stabbed me to the heart: "Not much of a tune though."

Not much of a tune?" I wanted to scream. *"It's only one of the most amazing tunes ever written!"* But I smiled sweetly and said, "Bach apparently disagreed with you. The harmonization in our hymnal is by him."

The name "Bach" carried enough weight with this man that he was willing to question his initial response. We had a brief conversation about how the minor key influenced our emotional response to this hymn, and how that response might be different from the response of people a few hundred years ago. Still, he left unconvinced of the value of singing this tune.

That 'great cloud of witnesses'

Having discovered that this hymn is not only unfamiliar but strange-sounding and not immediately accessible to many people, should I stop selecting it for use in worship? The function of the church is not to educate people into a particular form of high-brow musical culture. Worship should be meaningful and comprehensible to the people who are gathered. I believe in using contemporary language and contemporary music as part of our worship time. But is that the only sort of language or music which we should be using?

One of the things which we are doing when we worship is affirming our unity with the Church universal — not just with the Church of our own day, but with that great cloud of witnesses who have preceded us. We do that by continuing to hear the same Word proclaimed and to respond to it in some of the same ways.

That is why I will always prefer to use a prayer of confession written by Augustine and used by believers around the globe for hundreds and hundreds of years, rather than a prayer of confession written by a contemporary poet which confesses to sins particular to our time and place and which will be out-of-date and irrelevant by this time next year.

That is why I will always prefer to confess my faith in the words of the Apostles' Creed, rather than in an excerpt from some 20th century confessional statement unique to my denomination. That is why I'm going to keep singing *Jesus, Priceless Treasure* and encouraging others to sing it, even if doing so requires a little stretching and discomfort.

In fact, I'm going on a campaign. Every time I preach anywhere for the next few months, I'm going to pick this hymn. I want to see to how many people I can teach it. Many contemporary hymnals have tweaked Catherine Winkworth's translation in various ways, changing the "thees" to "yous" and finding different ways to express the "conflict fell" with which sin and hell assails us, but I find her translation remains fresh and clear. There's not even any exclusive language which needs to be changed.

So here's her translation of Johann Franck's text. Won't you sing it with me? More importantly, sing it with all the other believers who have ever sung this hymn:

Jesus, priceless treasure.
Source of purest pleasure,
Truest friend to me;
Long my heart hath panted,
Till it well-nigh fainted,
Thirsting after Thee.
Thine I am, O spotless Lamb,
I will suffer nought to hide Thee,
Ask for nought beside Thee.

In Thine arm I rest me;
Foes who would molest me
Cannot reach me here.
Though the earth be shaking,
Every heart be quaking,
God dispels our fear.
Sin and hell in conflict fell
With their heaviest storms assail us:
Jesus will not fail us.

Hence, all thoughts of sadness!
For the Lord of gladness,
Jesus, enters in.
Those who love the Father,
Though the storms may gather,
Still have peace within.
Yea, whate'er we here must bear,
Still in Thee lies purest pleasure,
Jesus, priceless treasure.

Laura Smit is a Presbyterian pastor currently completing a doctorate in philosophical aesthetics at Boston University.

Presbyterian Pakistani pastor murdered

KARACHI, Pakistan (EP) — A Presbyterian pastor in Pakistan was murdered Jan. 28 in an apparent dispute with a Muslim clergyman.

Rev. Noor Alam, 58, pastor of the United Presbyterian Church in Shaikhupura, near Lahore, was stabbed to death at his home. His wife and daughter reportedly witnessed the murder, and have filed murder charges against Mullana Habib Ullah and two others. Alam's widow told police that the Muslim cleric had been stirring up community opposition and inciting vandalism to stop the construction of a Presbyterian church.

Bishop Karachi Ejaz Inayat of the Church of Pakistan condemned the killing saying, "This was not just a murder of a Christian pastor, but the murder of the fundamental, basic right of religious freedom."

Bible for African Americans published

CC Staff

TORONTO — For many years, images of a white, blue-eyed Jesus, and of white families at prayer dominated Sunday School materials used by black Christians. But recently, scholars have been discovering the rich African history reflected in the Bible, reports the *Toronto Star*.

One result is the African-American Devotional Bible, which intersperses the New International Version of the Bible with more than 300 reflections by prominent black Christians. About 225 leaders from the U.S. Congress of National Black Churches contributed thoughts on the biblical texts that address subjects from heritage and family life to economic empowerment and racism. Eight major African American churches collaborated to produce the devotional Bible.

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Education

A teacher makes a house call

Sonya VanderVeen Feddema

You've heard of doctors making house calls, but what about Christian school teachers?

Last summer I experienced the benefits of a house call made by my daughter's future Grade 1 teacher several days before school started. Miss Koene had heard about Davita's shy character from her Kindergarten teacher and decided a visit would be beneficial.

She was right!

As we prepared for Miss Koene's visit, Davita asked, "May I give her a present?"

"Of course!" I replied.

Davita ran to her room to search for a gift. Several moments later she returned with a good pencil that she'd decorated with a soft foam duck.

However, just before Miss Koene came, Davita changed her mind. "You give it to her, Mom," she said.

"No," I insisted. "You do it!" This visit was not for my benefit, but for hers.

Miss Koene arrived on her bike. "May I have a hug, Davita?" she asked. By requesting permission, she respected my daughter's ability to choose. Davita readily agreed and embraced her. She extended her gift to Miss Koene, who accepted it gratefully.

We sat down on the white plastic chairs Davita had set up in the backyard. The huge finger-leafs of the walnut tree above us and the flapping clothes on the clothesline beside us seemed to form a canopy and a wall, like a stage for our important encounter.

No reticence

I had expected Davita to be reticent with Miss Koene. But she surprised me. Her sheer delight in being privileged with a visit by her teacher seemed to dissipate her shyness.

Prompted by Miss Koene's encouraging questions, Davita shared highlights of our recent camping trip to Grundy Lake Provincial Park: celebrating her sixth birthday there: watching as some men caught a huge snapping turtle by the tail; seeing her father slip on the rocks while he was fishing and plunge into the water wearing shoes, jeans, and a jacket; learning that the park's lakes are so clean because no motorboats are allowed on the water.

I grinned as Davita, her bowl of ice cream cake perched precariously on her lap, basked in the attention of her new teacher.

DAMIEN MOORE

"Her sheer delight in being privileged with a visit by her teacher seemed to dissipate her shyness."

Soon Davita got off her chair and climbed onto the large trampoline a few feet away from us. "Look what I can do!" she yelled. Jumping, bouncing on her knees, falling on her stomach and getting up, she revelled in Miss Koene's spotlight.

At the end of our visit, Miss Koene hugged Davita goodbye.

Two 'gifts'

Later, as I reflected on her house call, several benefits became evident to me.

First, the visit allowed for a gift exchange. Davita gave something special of her own to her teacher. Miss Koene endowed Davita with the gift of warm hugs and time spent together. Each was left with a reminder of the love of the other person.

Second, Miss Koene asked Davita questions about her life and patiently listened to her stories. By questioning and listening, she gave Davita this important message: you are special and valuable, and what you say is of consequence.

Third, underneath the canopy of the walnut tree, away from the demands of a busy classroom, Miss Koene accomplished more in establishing a relationship with Davita than she may have in a month of classroom encounters. By giving Davita her undivided attention, she built a significant bridge within a short period of time.

Three days later on the first day of school we took along a thank you card for Miss Koene, expressing our gratitude to her for her house call. As we approached the school, we saw her in the distance on the parking lot. She called out to Davita, "Do I get a hug?"

As I watched this dedicated Christian school teacher hug my child, I experienced God's embrace. And I looked forward to my daughter's positive experience in Grade 1.

Sonya VanderVeen Feddema is an award-winning short story writer who lives in St. Catharines, Ont.

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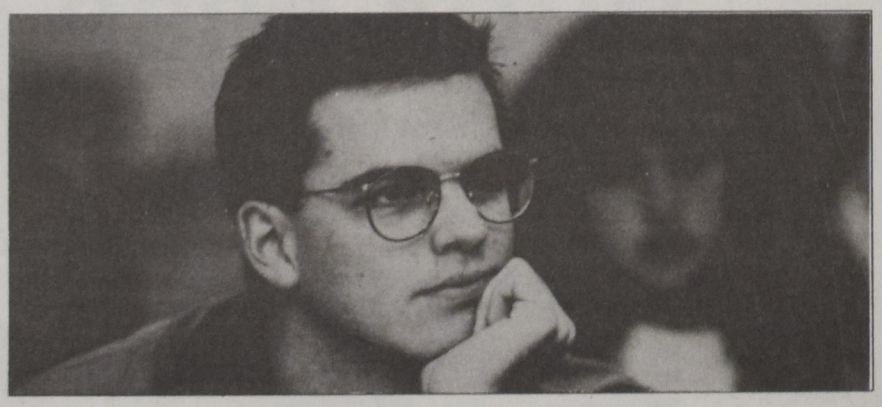

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Be Still

If you're feeling alone
and you can't stand another fight
Be still
God is there

You come home drunk
with guilt shown on your face
Be still
God will forgive

There's a war
Hate is all around
Be still
God is your peace

You're sick with AIDS
and there seems to be no hope
Be still
God will give you strength

You sit in a cell
with tears running down your face
Be still
God is on the way

You no longer want to live
Frustration takes over
Be still
God loves you!

Sharon A. Reitsma/ Nov. 8, 1994

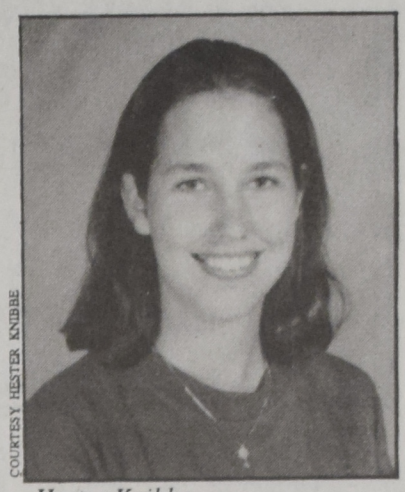
Sharon was a Grade 11 student at Hamilton District Christian High School when she wrote this. She is from Brantford, Ont.

Does it really matter?

The battle goes on between
M&M's and Smarties
both candy covered chocolate
define the word delicious
but does it matter
when you're seeing double
when you can't think straight
when you can taste it in your mouth
when you're simply craving chocolate?

The war rages on between
Pepsi and Coca-Cola
both cola soft drinks
define the word refreshing
but does it matter
when the sun beats down on you
when every breath may be your last
when your throat is as dry as sand
when you are lost in a desert?

The conflict continues between
Extra and Trident
both packs of chewing gum
define the word tasty
but does it matter
when it's sticky and squishy
when you can hardly open your mouth
when chewing is impossible
when gum is stuck in your braces?



COURTESY HESTER KNIBBE

Hester Knibbe

The struggle persists between
Nike and Reebok
both quality running shoes
define the word fast
but does it matter
when you swim through sorrow
when you collapse in exhaustion
when you are carried on wings
when you are running the race of life?

Hester Knibbe

Hester Knibbe is a Grade 11 student at Toronto District Christian High School. She lives in Bradford, Ont.

The Cancer Research Society: New site on the web

CANCER RESEARCH

(NC)—The Cancer Research Society is one of the most recent charities to join the information highway of the web.

www.cancer-research-society.ca is an address you should bookmark immediately. The frequently asked questions regarding the incidence of cancer will be updated regularly. A fantastic link for patient information is available at the site which defines various types of cancer, the stages and current available treatment. Current research projects are highlighted as well as information regarding the society. Upcoming events and volunteer ideas are included. The site is new and all comments regarding its content and other areas you would like to see are welcome. Happy Surfing.

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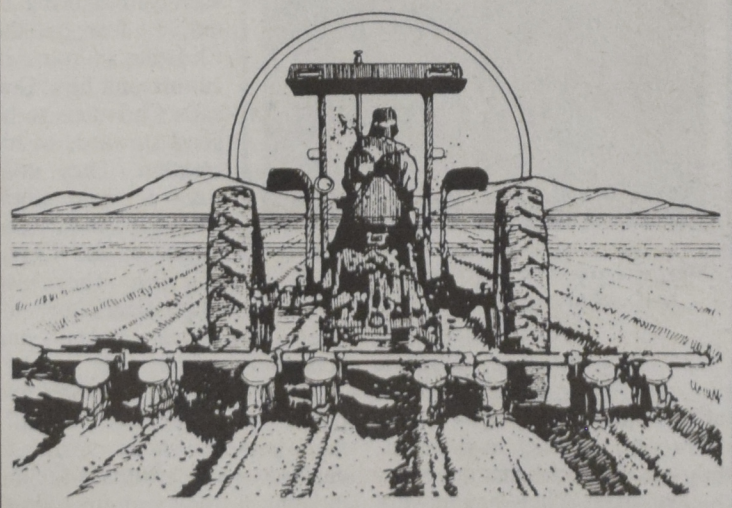

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A choice between five types of Christian schools

by
H.W. Van Brummelen

Protestant Christian schools in the English-speaking world can be categorized roughly into five types. Four types correspond to Richard Niebuhr's groupings of how Christians interact with their surrounding culture. They are the Christ of culture; Christ and culture in paradox; Christ against culture; and, Christ the transformer of culture. A fifth type is characterized by its unique individualistic, behavioristic pedagogical approach. While few schools fit one specific category precisely, in the past most have leaned more in one direction than the others.

God in society

The "Christ of culture" position holds that we can work freely within our present culture since Jesus is the Savior of the world. God works in society through many institutions, not just the church, and through many individuals, not just Christians. The life and teachings of Jesus have put a deep imprint on Western civilization and are still relevant today. As long as we understand those teachings we can join hands with fellow citizens in our every-day work.

This position often typifies schools with roots in Anglicanism. In England the so-called "public" and "maintained church schools," and in the United States, the "independent" schools, usually include chapel periods and a course in religious studies in their programs. This contributes to a Judeo-Christian ethos in the school.

The remainder of the curriculum, however, closely resembles that of state schools, albeit often with higher academic standards. The assumption is that the religious and moral dimensions of life encompass all of Christian faith. Such schools often look askance at Christian schools established during the last two decades, believing that they are too narrow and separatist in their religious and educational *modi operandi*.

Martin Luther propounded the "Christ and culture in paradox" view. On the one hand, he said, faith in Christ gives persons love for God and neighbor. Christ changes the direction of individual human action. On the other hand, people act sinfully, without love and justice, in society. Since Christ does not directly control life in community, the Kingdom of God and the kingdom of the world will always war against each other. Christians, therefore, need to have a double attitude toward reason, business, politics and arts. Their lives will always be both joyful and tragic since the dilemma between God's mercy and wrath cannot be resolved until eternity.

Schools taking this position, particularly Lutheran ones, emphasize that conversion is a learning process rather than a moment of rebirth. The church as the only true guide to salvation must directly operate the schools. Such schools stress religious studies as necessary for nurturing personal joy and blessing.

Irresolvable paradox

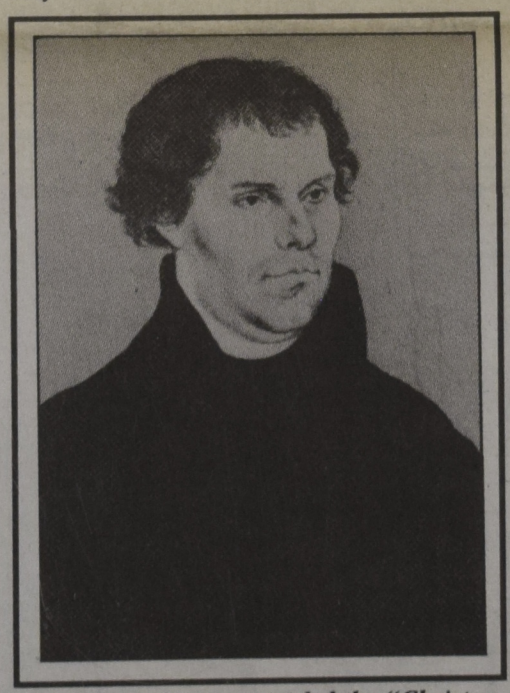
Since Christians are forced to work daily within the parameters of a sinful culture, the curriculum must demonstrate the sinful nature of temporal institutions even while preparing students to take their place in them. The curriculum stresses the irresolvable paradox between personal shalom and societal sin and vice. This may well be a reason why modern conservative Lutherans have seldom involved themselves in civic affairs. (See Jon Diefenthaler, "Lutheran Schools in America," *Religious Schools in America*, ed. James Carper and Thomas Hunt [Birmingham: Religious Education Press, 1984]).

Monastic separation

The "Christ against culture" view sees Christ and Christian beliefs to be opposed to human achievements and the customs of society. Proponents live apart from the world as much as possible, even if they must be in the world. Their central concern is how they can best lead individual lives not tainted by sin: regeneration and the fruit of the Spirit sets them apart from the world. They are suspicious of most cultural involvement. A current target for their criticism of what is happening in society is "New Age" thinking.

Schools with this view isolate children as much as possible from "worldly" influences. They have a monastic view of Christian schooling. They shield their students from the effects of secular culture, preparing them for an upright personal life in the present and eternity. For them, the Christian life consists of personal righteousness and winning souls.

Such schools, therefore, emphasize personal commitment and firm adherence to strict moral and conduct codes. They may have "alter calls" in their chapels and frequent outreach programs. They forbid unacceptable behavior and ideas in the classroom. As much as possible, they use textbooks that are overtly Christian. They ban novels and other selections that present ideas not considered biblical. Some would object to Madeleine L'Engle's books, for instance, because of her universalist tendencies, or even to C.S. Lewis' *Narnia* series because of what they see as its possible flawed theology or use of fantasy animals and witches.



Martin Luther propounded the "Christ and culture in paradox" view.

The "Christ the transformer" view posits that Christ the Redeemer through his death renewed the possibility of the process of transforming human culture and society to what God originally intended. Therefore Christians must be engaged in changing the sin-permeated structures of society through the application of the principles of the Gospel in all areas of life.

A task-oriented approach

Its advocates have a more hopeful attitude toward culture than those of the last two positions, although less positive than the "Christ of culture" one. They stress that the creation mandate to rule and be stewards of the earth was not negated by humankind's fall into sin. Christ's resurrection makes it possible to continue this task. Sin still misdirects humans and culture. It will taint our efforts until Christ returns. But we may trust that God in Jesus Christ will use his power to use us to redirect and transform at least some aspects of human culture.

The curriculum of schools using this framework emphasizes the Christian's calling to work conscientiously and prophetically at improving life in society and social structures according to biblical guidelines and values. Such schools recognize that this will succeed only in a limited way until Christ returns. They show students the effects of sin in society, but bring to the fore the Christian's role in culture and how God calls Christians to be good stewards of his creation. They consider personal moral behavior only one aspect of the Christian life. They also emphasize, for instance, social and economic justice.

They use both Christian and public school resources, arguing that students must learn to analyze and critique secular thought if they are to address cultural issues as Christians. While they uphold the importance of regeneration, they consider the call to conversion to be more the task of the church than the school. Schools in the Calvinistic or Reformed tradition have traditionally favored this approach, but today many Christians as diverse as charismatic Pentecostals and evangelical Anglicans have also moved towards this position.

The fifth type of Christian school in the English-speaking world is often close to the "Christ against culture" position. But I mention it separately because of its unique approach to learning. It has helped thousands of Christian schools to get started, even if its influence is now waning. I am referring to the workbook approach of programs like Accelerated Christian Education and Alpha Omega. Such programs require students to work individual study carrels. There they read subject content and, when read, take a test that emphasizes factual recall and simple skills. Students work at their own pace under strictly controlled conditions.

There are several advantages to such programs. It is possible to begin a Christian school with a dozen or even fewer students who work at different levels. The workbooks are intended to be self-explanatory, and many of such schools exist without trained teachers. Students can repeat study materials until they have mastered them, without holding back other students.

Not for all learners

But this type of program has limited usefulness. First, the learning is one-sided. It suits only linear analytic learners who like to read and work on things individually in a step-by-step fashion. Also, it emphasizes recall at the expense of critical thinking, application and personal response. Learners who are intuitive or innovators, or auditory or kinesthetic learners, flounder in this system. Its behavioristic format does not allow students to develop as persons created in the image of God and called to respond with their unique giftedness.

In two such schools which I evaluated for government funding, the majority of students had made good progress in such basics as spelling and number facts, but lagged a great deal in their ability to apply verbal, reasoning and mathematical concepts. As elsewhere where such schools have existed for a period of time, both schools soon moved to approaches that suited a greater variety of learners and allowed them to experience their calling more responsively and responsibly.

Harro Van Brummelen is professor of education at Trinity Western University in Langley, B.C.

God uses 'parent power' to educate children

When parents neglect and abuse Jesus

David J. Feddes

An archeologist digging in Northern Israel has unearthed some scrolls that offer new insight into how Jesus was raised.

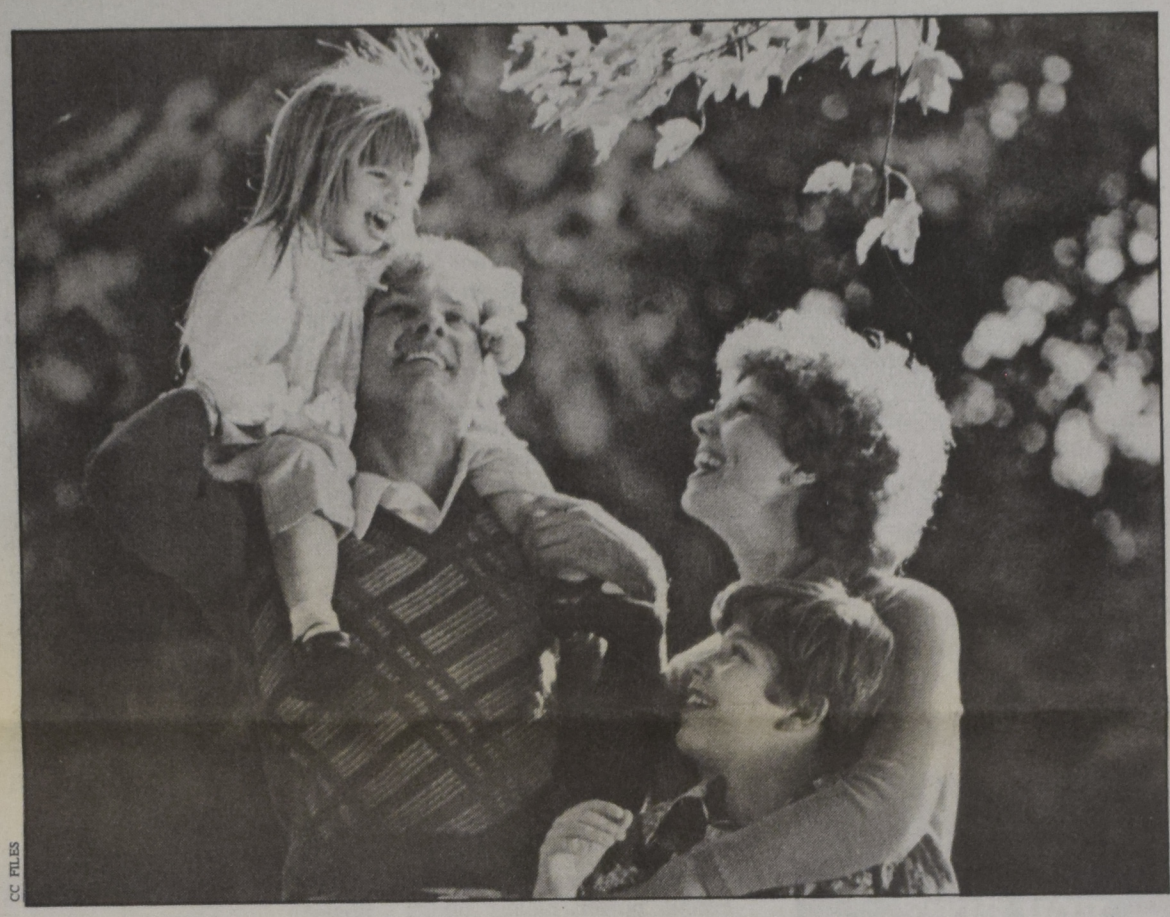
It turns out that when Jesus' mother Mary first heard she was pregnant, she was unhappy. The fact that she was unmarried didn't bother her — that wasn't a problem. The problem was that her career was just taking off, and a baby would get in the way. Mary's doctor suggested an abortion, but after Mary thought about it, she decided it might be nice to have a baby after all. Joseph agreed to move in with her. They both figured they could find a way to deal with the baby without losing their careers.

The scrolls go on to say that when the baby was born, Mary took a six-week maternity leave. Then she went back to working full-time at her exciting and fulfilling job as a software developer with Nazareth Industries. She found a daycare facility for the baby that looked fairly decent and didn't cost too much.

When the boy was two years old, Mary and Joseph decided that living together had been working out quite well, so they got married. A year or so later, Joseph decided that building cabinets in Nazareth wasn't bringing in as much money as he'd like. He could make more as a regional distributor in Caesarea. That was a long commute, however, so Joseph worked in Caesarea from Monday to Friday and spent weekends in Nazareth with Jesus and Mary.

Jesus made it through daycare and preschool. When he was six, his parents had to choose a school for him. They decided to check out the school in their district that was run by the Roman government. Tuition was free — it was paid for by taxes — and the school had an excellent reputation.

According to the recently discovered scrolls, Mary and Joseph were a little uneasy with the fact that teachers at the school weren't allowed to speak of any religion except emperor worship, but it didn't bother them too much. The Kindergarten room was beautifully decorated; the school had a good athletic program; and this was one Roman school where most students did well on standardized tests. On top of all that, the school provided free breakfast and lunch for students, to make life easier for working parents like Mary and Joseph. So Jesus' parents decided to send him to Ceasar Augustus Public School.



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The Bible makes clear that prayerful, godly parents can be used by God as a mighty force in the lives of their children.

Of course, they didn't want to neglect the boy's religious instruction completely; so each Sabbath morning, while Joseph got ready for his weekly golf outing, Mary made sure to drop Jesus off at the synagogue for Sabbath school so that he could spend an hour or so learning about the God of Israel. His parents wanted to expose him to their own religious heritage, but they didn't want to force anything on him. They decided to leave it up to Jesus whether he should worship the emperor of Rome or the God of the Scriptures.

*****

Not far-fetched

Well, by now I'm sure you know I've made all of this up, and there aren't any scrolls that say such things. If there were, they wouldn't be the Dead Sea Scrolls; they'd be the "Deadbeat Scrolls."

Some of you more devout readers may be offended at the way I've been speaking about Jesus and Mary and Joseph. But if that offends you, what about the fact that at this very moment parents are treating Jesus in just the way I've described?

You may wonder why I say parents are treating *Jesus* this way. Jesus said, "Whoever welcomes a little child... in my name welcomes *me*. But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea" (Matt. 18:5-6).

What would you think if Mary thought it was more fulfilling to program computers than to nurture the Son of God; or if Joseph neglected his family so that he could get richer, or if people who were entrusted with God's child sent him to a school that ignored the true God and made the government the highest object of adoration? Well, that's exactly what's happening to far too many children in our society — children with whom Jesus identifies.

It starts at home

I don't claim to have all the answers for raising children in today's world. But one thing I'm sure of: God expects us parents to do far more in training our children than most of us are doing these days. I don't say this just to make parents feel guilty or worried. I say this because many families are missing out on so much that could be theirs if only they would listen to God.

In the Bible God says a great deal about "parent power." God says he has given parents enormous power to shape their children, power to introduce them to God himself and to his ways. A child's destiny begins at home.

The Bible makes clear that prayerful, godly parents can be used by God as a mighty force for good in the lives of their children. A passage of the Bible that gives a splendid description of parent power and of how a child can benefit from it is found in Prov. 6:20-23: "My son, keep your father's commands and do not forsake your mother's teaching. Bind them upon your heart forever; fasten them around your neck. When you walk, they will guide you; when you sleep, they will watch over you; when you awake, they will speak to you. For these commands are a lamp, this teaching is a light, and the corrections of discipline are the way to life."

Children are needy

Now, as we begin looking into this passage, I want to start by making a rather obvious point: *Parenting is necessary.*

Author Mary Pride makes this point when she imagines a news flash that says, "Today in Notsogood Samaritan Hospital, a most unusual birth was recorded. Ms. Keepie Bizzy gave birth to a child who was *18 years old.*

"Discussing this unprecedented event with reporters, Ms. Bizzy said, 'I think it will become the trend of the future. What woman wouldn't prefer a baby who was already toilet-trained and who could hold down a job instead of keeping you away from one?' According to eyewitnesses, young John Bizzy emerged from his mother fully clothed in a business suit; and after smiling at the camera he picked up a waiting briefcase (thoughtfully provided by the proud father) and headed out to work."

That's not how it works, is it? Children don't pop into the world full-grown and skilled, wise and virtuous, ready and able to take care of themselves. They need to be cleaned, clothed and fed; they need to be hugged, loved and nurtured; they need to be taught, instructed and disciplined. They can't doe this on their own. Somebody else has to do it for them. And this means

Continued on page 14...

God uses 'parent power' to educate children

... *continued from page 13*
parenting is necessary.

No surrogates, please

The next point ought to be just as obvious: *Parenting is for parents*. Who does the writer of Proverbs urge the child to listen to? His father and mother — his parents, but lately more and more of us seem to think that parenting is for anybody but the parents.

Have you ever noticed that the age at which children leave their parents keeps getting younger and younger? First there were laws for mandatory schooling. Later, first grade wasn't early enough, so Kindergarten was introduced. Then came pre-school and pre-pre-school and daycare for babies.

Parents are handling their children over to others earlier and earlier in life, and children are also spending more time each day away from parents. More and more schools provide supervision of children before and after school hours, and there's also talk about having children in school and away from their parents even more days every year.

George Orwell's book *1984* envisioned a nasty government run by a brutal figure called Big Brother. What we're ending up with, however, isn't Big Brother. It's Big Mother (to borrow a phrase from Mary Pride). It's not nasty government, it's nurturing government. People's minds aren't controlled by cruel government dictators but by kindly government educators.

Somewhere in all this we need to ask, "Is parenting really for parents? Or must we leave it to government employees and hired experts?"

Plenty of quality

Now for the next point: *Parenting means involvement.* So-called experts in parenting sometimes talk about quality time. They say it doesn't matter how little time you spend with your children as long as it's quality time. Well, quality time is fine, as long as there's plenty of it! Quality time is no substitute for *quantity* time.

Why? For one thing, spending time with a child shows you care. A great many children spell *love* with the letters T-I-M-E. Another reason that quantity time is so important is that it takes more than just a moment here or there to teach children God's ways.

The Bible doesn't say, "Spend a little quality time with your kids." No, Deut. 6:7 says, "Impress [God's ways] on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." That time in God's Word is quality time, but it's also quantity time.

Fathers and mothers, spend time with your children — lots of it. And when you're not with your children, take responsibility to make sure that your children are with people who teach and reinforce the ways of God. Either provide their full education at home, or else seek out a parent-controlled Christian school, if at all possible.

Three tasks

If your children read books or watch TV, then make sure the content builds godly belief and character rather than tearing it down. If the children are allowed to be with friends, then make sure the friendships are healthy ones. Parenting means involvement! It means you take responsibility for everything that's happening in every aspect of your children's lives.

Parent power means taking charge. It means using your authority to shape your children into godly people. According to Prov.6:20-23, this includes at least three aspects: "commands," "teaching" and "corrections of discipline."

First, "commands." Parent power gives rules for behavior — and not just any rules but rules based on the commands of God.

Second, "teaching." Parent power teaches stories and principles that ground children in God's truth so that they see all of life in the light of Jesus.

Third, "discipline." Parent power uses "corrections of discipline" to shape godly character in children. Parent power is pretty wimpy if it's all talk and no discipline.

Discipline shows you mean what you say. Proper discipline encourages what is good and punishes what is bad. In the process, discipline steers children away from sinful, selfish, harmful ways and steers them toward the upright, loving, life-giving way of God and makes them delightful persons. Prov.29:17 says, "Discipline your son, and he will give you peace; he will bring delight to your soul."

Time for change

How should we respond to what God says about parent power?

If you're a dad or mom and you haven't been making the most of parent power, then it's time to change.

If you know Jesus but you've been neglecting what God says about parent power, then you need to ask God to forgive your failure, and you need to seek his help to become the parent your children need.

If you're a Christian father or mother who's been seeking to do things God's way, then be encouraged. Thank God for parent power. One of my favorite verses as a Christian father is Prov. 14:26, which says, "He who fears the Lord has a secure fortress and for his children it will be a refuge." If you have faith in Jesus as your Savior and Lord, then your faith is your fortress and it will be your children's refuge as well.

Now, if you're a young person, you may be thinking to yourself, "My parents sure aren't like that." Well, if your parents haven't been training you the way they should, they've made a terrible mistake and they're responsible for that. But don't repeat their mistake. Honor and love your parents, but seek to do yourself better. Don't use their failure as an excuse for your own failures. Instead, get to know Jesus for yourself. Ask him to make you a better parent to your children than your parents have been to you.

Do what the Bible says

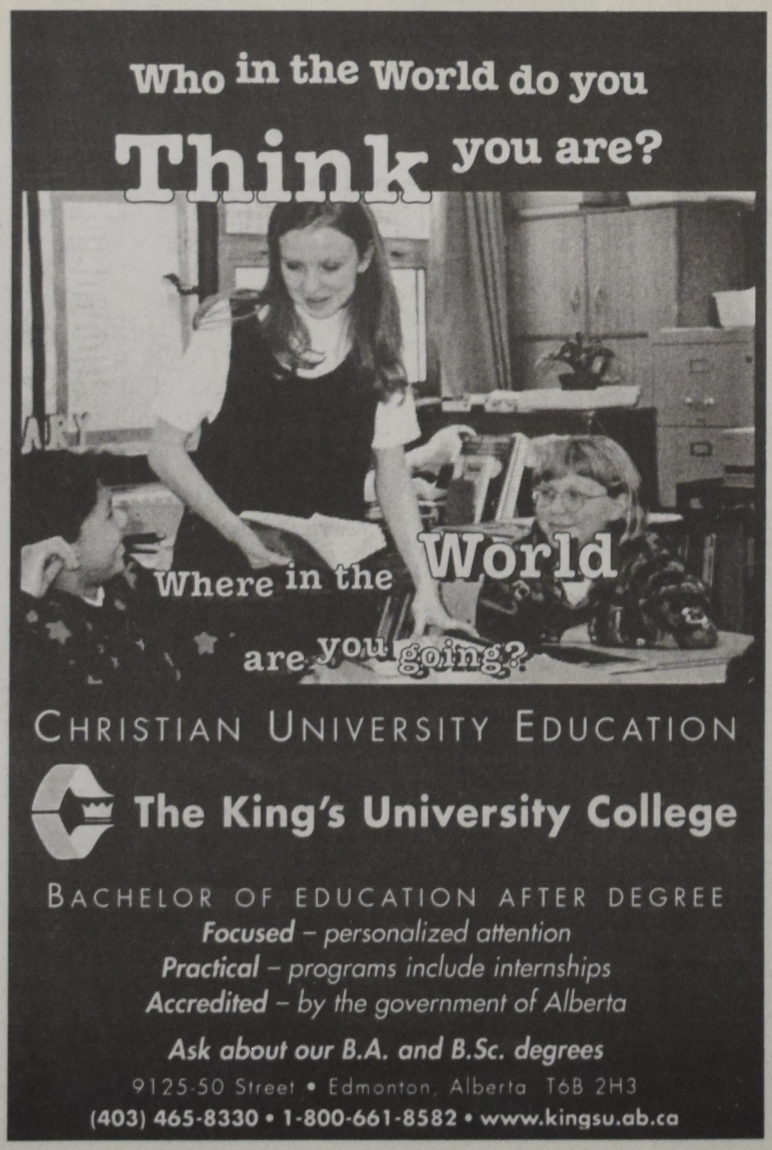
As for those who have been blessed with mothers and fathers who use their parent power to draw you to God, thank God for your parents. Draw strength from the way they've been raising you. Let your godly parents be the people who are your main influence in life.

Don't let the false teachings and phony promises of gangs, advertisers, movies, music, drug dealers, sexual tempters and cult teachers mislead you. Don't let anything pull you away from the sound way of life you're learning from your godly parents.

Do what the Bible says: "Keep you father's commands and do not forsake your mother's teaching.

...For these commands are a lamp, this teaching is a light, and the corrections of discipline are the way of life."

David Feddes is broadcast minister of the Back to God Hour, the radio ministry of the Christian Reformed Church. This article was excerpted with permission from a message broadcast in September 1996.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Education

Student behavior in the classrooms:
a seeming loss of respect

Leanne Stam

I asked two students from Korea their impressions of the differences between Korean students and Canadian students. One replied, "Canadian students have big noses." The other said, "The students here are much more free in behavior." Although I found the first comment funny, the second comment stayed with me for a long time.

Being a 24-year-old female teacher, people often ask me, "Do the students respect you?" Every time, I pause, reflect on that particular week of teaching and ask myself: "Do they?" I answer honestly each time, "Yes and no. Depending on the material I'm teaching and how I'm teaching it."

A common discussion among teachers and parents is the seeming loss of respect teenagers have for adults, particularly in educational settings. Even I notice a boldness in the students that seems unique to their generation, and I am not *that* removed from their age group! Teachers often discuss strategies for dealing with high-energy students. The students seem to insist on being entertained in the classroom; they seem to ride a fine line when it comes to respecting the teacher.

Should the "freedom" that my Korean student mentioned be harnessed into a polite obedience? Have educators and parents allowed teenagers too much independence, so that they've lost respect for adults? Adults are seeing the results of many shifts in educational philosophy. Parents and teachers must look at the situation in the context of those shifts, but also in the context of Scripture.

BERT WITVOET

"The boldness that parents and teachers are seeing in students is a result of the freedom given to students to actively participate in their own education."

Two philosophies

One step in following up my Korean student's observation was to look at where the schools stand in terms of educational philosophy. Adrian Dupuis sums up educational shifts in his book *Philosophy of Education in Historical Perspective* by labeling two poles of philosophies as "conservative" and "liberal."

He states that a conservative philosophy sees a person in two parts: body and mind. A person arrives at knowledge through reason. A teacher should begin with facts and then show patterns of how things relate. Goodness and truth are absolute: there is little room for change. A student's aim is intellectual growth. Reading, writing, geography, history, languages, sciences and math are emphasized. There is no room in school time for "frill" courses such as band, drama, choir, shop or typing. These should be done extra-curricularly. The style of teaching in a conservative philosophy is mostly textbook- and lecture-based. Evaluation is mostly done via exams and essays.

A liberal philosophy sees the person as a whole person. A student arrives at knowledge through sense experience. A teacher should get children to experience things in order for them to learn. Goodness and truth are relative to the culture and person. There is no one aim or purpose in education, but a teacher should have several aims.

Educators should make as wide a range of choices as possible, since not all students are interested in or good at academics. School should not be far removed from daily living. One learns better when one has chosen to learn that particular concept. The style of teaching is that of an open classroom. The teacher is a near equal to the students, guiding them rather than dictating to them. There should be no regular tests or quizzes; a report should be an informal statement to the parents of the students progress.

Choice of freedom

The current philosophy being taught in the teachers' colleges (in both private and public

Continued on page 16...

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A summer workshop designed to help teachers and administrators clarify their vision of schooling for the middle years (grades six, seven, and eight).

Based upon the recommendations of the Carnegie Council on Adolescent Development, attention will be given to: the importance of creating atmosphere for the school year, planning new approaches for assessing student learning, establishing flexible schedules for enhanced teacher planning time, formulating integral teaching units, and developing student-run chapels.

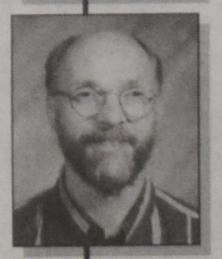
CALVIN College

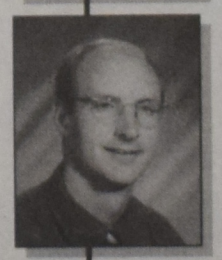
INSTRUCTORS

Gloria Goris Stronks, Ed.D.,
Professor of Education, Calvin College

Ken Bergwerff, M.A.,
a middle school teacher for 19 years, Sylvan Christian Middle School

Jim Voss, B.A.
a middle school teacher for 9 years, Sylvan Christian Middle School





DATES AND TIMES

July 6 -10 from 8:00 A.M. -12:00 P.M.
(Afternoons will be for working on projects.)

For more information or to register call the Calvin College Graduate Studies Office at 1-616-957-6105 or 1-800-688-0122.

Education

Student behavior in the classrooms

... *continued from page 15*
institutions) and being implemented in the schools is much more liberal than conservative. Even the government education reforms being implemented are liberal in philosophy. The boldness that parents and teachers are seeing in the students is a result of the freedom given to the students to actively participate in their own education. It is important for students to take responsibility for their learning; but of course the classroom cannot be a free-for-all. Obviously structured guidance is necessary.

The question is whether we should go back to a more tightly structured and disciplined way of educating; many would presume that the high energy and boldness would be stomped out, and students would show more respect. *Stomped out* is a key phrase.

Only facts

After speaking to my Korean students, I spoke to two students from Taiwan and also asked them to compare their experiences with education in Taiwan to education in Canada. They both agreed that the teaching in Taiwan was very structured and almost rigid. The system in Canada was more open.

Interestingly, they emphatically emphasized that Canadian education was better. "In Taiwan we learn facts, but we never get to practise or implement our knowledge. We never speak to the teacher unless we are asking a question about the assignment."

Doesn't something seem lost here? If the teacher returns to a very structured delivery of material and a cold discipline, the student loses out on actively experiencing the content they learned. And, the teacher loses out on learning about the student as an individual. This is when respect is lost. When a student realizes that a teacher is genuinely interested in who he or she is and that the teacher has a respect for that, respect is returned.

The students have a responsibility to respect adults and their peers; however, respect is *respect*, not demanded, cold obedience or intimidation. The students are either naive nor shallow. They watch the teacher carefully. They pick up on attitudes and moods the teacher has. Sometimes messages silently projected are not accurate, and the student makes false assumptions. But in general, a person absorbs the basic feelings another is projecting. It is to be hoped that students are picking up on a genuine positive attitude in the classroom.

Students also need to see the value of the content being taught or they will have little interest in it. They inspect and often too quickly criticize any content that seems "useless" to them. Teenagers are definitely products of immediate visual entertainment. From MTV videos to researching topics, students are simply pushing a few buttons and clicking here and there to immediately be fed what they are looking for. No wonder manually looking a word up in a dictionary or reading words to create a mental picture are exhausting and seemingly unnecessary processes; they can click on *spell check* or pop in a video for an immediate visual picture.

However, students are also rightly criticizing some of the content being taught to them, not only the means by which it is being taught. Perhaps part of the seeming loss of respect is a loss of respect for what is being delivered to the student.

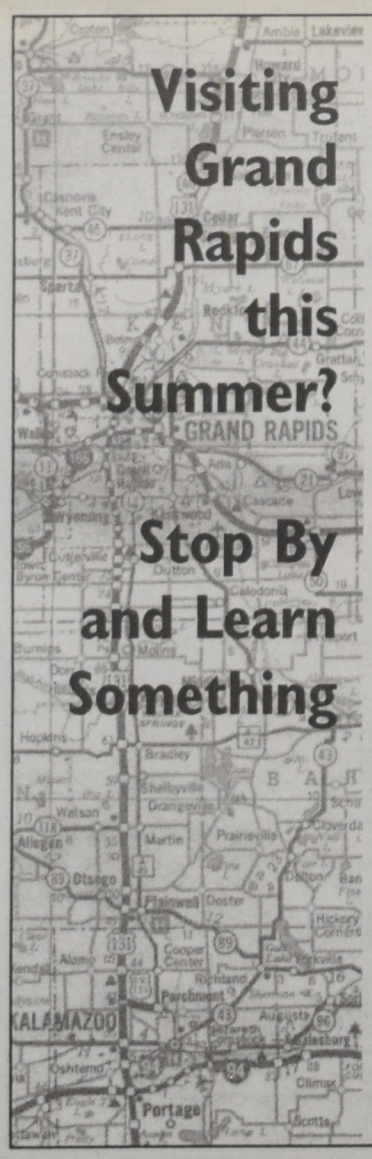
Natural respect

When wavering on an issue, it is best to look at Scripture and model what has been written there as guidance. What better model for teachers than Christ? Christ's students respected him in such a way that thousands of years later, people are still in awe of this great teacher! Christ did not demand polite respect; he had Truth to tell, and the disciples heard it with hungry ears. He gave wonderfully hands-on lessons in which he proved the importance of what he was teaching them. Most importantly, he respected and loved every one of his students.

Scripture demands we respect parents and authorities. Students must take responsibility and implement that command in their lives, even when they dislike the teacher. It is their responsibility to show maturity in those situations as well. In a very selfish generation, this is often lacking.

The students are more free in their behavior in the classroom, but it is not necessarily a loss of respect for adults. It is the nature of the educational philosophy right now and a dangerously self-centred mind set on the part of the students. Any high energy requires reciprocated high energy on the teacher's part to make the content practical and to show the respect that he or she has for all the students in the room. When the respect becomes mutual; only then does the respect become natural.

Leanne Stam is an English teacher at Langley Christian Middle and High School in Langley, B.C.



Calvin College Summer Learning Opportunities

Calvin Summer School
May 27 - June 16 or 23: Session 1
June 25 - July 16 or 23: Session 2
July 27 - August 14: Session 3

Day time and evening courses for undergraduate and graduate credit. Open to both college students and qualified high school students. For a listing of courses being offered, costs, and an application form, request a summer school brochure by calling 616-957-6555.

Summerfest '98
July 13-18 Call 616-957-6142
Experience a family learning vacation.
Crossing Cultures Through Words and Images

"Daily Life in China and Japan" —Lawrence Herzberg, professor of Chinese and Japanese
"Not for Children Only: Reading Children's Literature as a Grown-Up."—Gary Schmidt, professor of English

Art Camp
July 13-17

Art camp gives students an opportunity to use the college art facilities and to work with a leading art instructor in ways not possible in regular school programs. Will be held the same days as Summerfest,. For information call 616-957-6326.

Foreign Language Camp
July 13-17

Open to students ages 7-10. Languages taught will be French, Dutch, Japanese, and Spanish. Call or write Prof. E. Greenway, Department of Spanish, for more information, (616) 957-6354.

Knollcrest Music Camp
August 3-7, Junior Camp (students entering grades 7 and 8)
August 10-14, Senior Camp (students entering grades 9 through 12)

A summer day camp which meets from 9:00 a.m. to 3:00 p.m. in the Fine Arts Center. Call 616-957-6253 for a brochure, or write to the Music Department for further information.

Chemistry Camp
Early June and July 13-17

Designed to provide hands-on activities for students in grades 5-7. By performing experiments, recording results, and making predictions, campers gain knowledge of chemistry as well as how scientists work. Each week concludes using knwoledge of chemistry to solve a mystery crime. Call 616-957-6493 for further information.

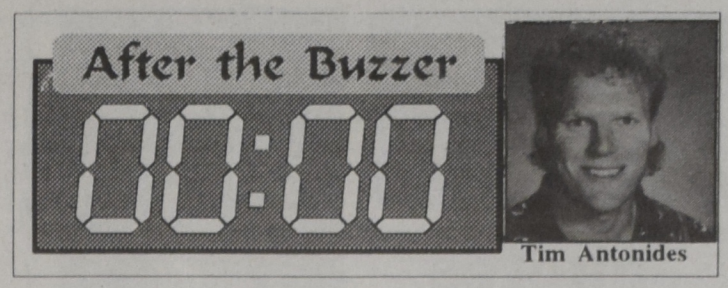
Summer Sports Program
Instructional camps for students of all ages are offered throughout the summer. Activities include soccer, baseball, basic movement, softball, basketball, volleyball, and swimming. Write or call the Physical Education Department for further information. (616) 957-6176.

Graduate Institutes and Workshops
(616) 957-6105 for more information
Each course carries 2 semester hours of credit.

CAS 601—**Directing in the High School**, *D. Freeberg*. July 13-24
EDUC 601—**Putting Middle Level Perspectives into Practice**, *K. Bergwerff, G. Stronks, J. Vos*. July 6-10
EDUC602—**Storyteller: Storytelling**, *J. Hiemstra*. July 6-10
EDUC 603—**Multimedia for Teachers**, *T. Kamps, R. Nieuwsma*. July 13-17
EDUC 604—**The World-Wide-Web for Teachers**, *T. Kamps, R. Nieuwsma, S. Van Noord*. July 20-24
EDUC 605—**Classroom Applications for Instructional Technology**, *R. Fortner*. July 27-31
EDUC 606—**Mathematics for Students with Learning Problems**, *M. Montague*. July 20-24
EDUC 607—**The 2nd Calvin College Institute on Educational Care and Inclusive Schooling**, *R. Berends, D. Bouman, T. Hoeksema, P. Stegink*. July 6-10
ENGL 601—**Reading Pictures: The Narrative Art of the Illustrated Book**, *D. Hettinga, G. Schmidt*. July 20-24
PE 601—**Planning a K-12 Physical Education Program**, *M. Zuidema*. July 27-31

CALVIN
College
www.calvin.edu

Talking to your T.V.



Tim Antonides

See if this sounds familiar: You're watching a great movie. It's one of those epics that's gone on for three hours, and at last, the entire plot of the film has come down to one pivotal event. You sit transfixed, ready to witness the defining moment. The hairs on the back of your neck stand on edge. You watch breathlessly from the edge of your seat.

Suddenly, a voice shatters the stillness and violently rips your concentration from the TV: "This movie is so fake. I saw a scene like this once in *A River Runs Through It*. It was neat. Robert Redford played this guy who...."

I hate it when people talk during a movie or TV show. I want to enjoy it. I want to escape and become part of the picture. Unsolicited commentary from others drives me up the wall.

But I live a life of paradox in this respect. When I watch sports, I talk to the television set. I talk during and after the game, and especially at commercials. Sometimes, there isn't even anyone else in the room.

So much that we see in sports on TV is worth commenting on. The good, the bad, the laughable, the beautiful, the disgusting. Since television is the only medium that comes into our homes and tries to visually tell us what to feel and do, it's easy to become passive digesters.

It's forming your thinking

We eat up the images and the way in which they're presented. Camera angles, word choice, graphics, statistics and a legion of other elements are manipulated in order to get us to think in a particular way. Example? The Olympics. Through a variety of media methods, we learn that the Olympic figure skater is more important and worthy of our admiration than the biathlete or the cross-country skier. After all, the coverage of figure skating is more in-depth, animated and shows more effective analysis.

So too, it's ingrained in us at an early age that the cool guy is the one who has the loudest mouth and the biggest ego. In the '80s, I watched a fair bit of tennis. Who got all the publicity and recognition? John McEnroe. He was always in the highlight reels, not just because he was an excellent player but because he lipped off to the umpire and belittled the line judges and ball boys. I wanted to be like John. The media convinced me so.

Cultivating discernment

When you watch sports, talk to your TV. It does two things. It enables you to reflect on how you feel about what you're seeing (discernment) and it gives a message to those you are with (especially kids). It's interesting how when we watch sports, we get used to and rely on people commentating on it for us.

A baseball game, for example, is a constant stream of analysis. We don't need to do anything. The commentators tell us whether a play was good, bad, ethical, classy or spectacular. Our job is simple. Simply accept their judgment and wait for the next play.

Talking back sounds silly but it holds water. The person you are watching a game with will be affected by what you say. If the referee makes a bad call and disallows a goal (causing a bench-clearing brawl), your response could speak volumes. Calling the ref an idiot gives a completely different message than saying how idiotic it is that all players started a brawl because of a bad call.

Sportscasts on television talk at you incessantly. Talk back.

Tim Antonides teaches Grade 5 and coaches basketball at Surrey Christian School, Surrey, B.C.

The 'play' must go on

BOSTON, Mass. (EP) — This year, April 10 is Good Friday. It's also the first night of Passover. And in Boston, it's the home opener for the Red Sox.

"The Red Sox made extensive attempts to reschedule the April 10 opener, but circumstances prevented the date to be changed," said a team statement announcing the 1998 schedule. "In recognition of the religious observances, traditional ceremonies will be limited to the introduction of both teams, and no alcoholic beverages will be sold in the park."

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Photo courtesy of John Knox Christian School, Oakville

At Redeemer we offer a number of program options for high school *and* college/university graduates. All of the options provide for a well-rounded liberal arts background, appropriate areas of specialization and education courses that prepare you for Christian teaching.

Want to know more? Contact the Office of Admissions at
1-800-263-6467.

If you already have your college/university degree, the application deadline for the Consecutive Education Program is Thursday, April 30, 1998.

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Promoting Christian Education across Canada and funding Christian textbooks, and teacher manuals, for the benefit of all C.S.I. member schools in Canada since 1975.
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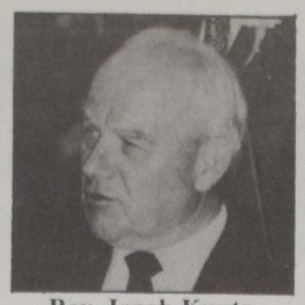
Phone: (905) 336-5619; Fax: (905) 336-2376

Church press quotes



Rev. Jacob Kuntz

Reaching our nation with the Gospel

In October 1997, a "Canadian Church Planting Congress" was held, attended by leaders of 39 conservative denominations. Aim: to plant 10,000 new churches by the year 2015. One of the sponsors of the event was the Evangelical Fellowship of Canada (see* Mennonite Brethren Herald *of Jan. 9 and the Jan./Feb. Issue of* Faith Today*).

According to a survey only 58 per cent of Canadians consider religion important, and "the committed mission force in Canada is quite small." But the good news is, "that evangelicals, having been on a plateau since 1931, have begun to grow quite significantly." The Church Planting Congress looked to the future with hope and courage. It issued the following declaration:

"We, the delegates to the Canadian Church Planting Congress '97 — representing 39 denominations, 13 mission organizations and four seminaries — called together to address the urgent spiritual need in Canada, declare concerted prayer and evangelistic church planting to be the key to reaching our nation.

"We acknowledge:

- that without the raising up of new congregations, there are still thousands of Canadians who will not have the opportunity to hear of the saving grace of our Lord Jesus Christ;
- that we have a personal and corporate responsibility to reach these people;
- that church planting is the key to discipling our nations, calling the people to worship and serve our Lord Jesus Christ.

"We commit:

- to earnestly pray for the harvest field and the harvest force;
- to the goal of planting 10,000 new churches by the year 2015;
- to plant churches that are geographically accessible and culturally relevant to every Canadian;
- to develop networks for support and accountability;
- to work together as the whole body of Christ to accomplish the task of the gospel for every person and a church for every people."

Who is Jesus?

The controversy in the United Church about statements of moderator Phipps (denying the divinity of Christ) continues to divide the church. In the January issue of* The Observer *we found 31 letters of people who were deeply disturbed about his views, and 18 letters defending him.

Also in other church circles attention has been given to the controversy. The* Catholic Register *(Jan. 12) devotes an article to it but says that it is a "non-issue" for Catholics since the Council of Chalcedon (451) firmly established Christ's divinity. "Catholics have no doubt about Christ's divinity."

ChristianWeek ***(Dec. 16) felt that United Church leaders "blow their big chance" by confirming "some of sad stereotypes about their church." It stated: "A person who cannot accept that Jesus Christ was fully human* and *fully divine, and who denies the historical basis of the resurrection, has no business leading a "Christian denomination."***

Clarion ***(Canadian Reformed Church) of Jan. 9 learned via the Internet:***

"The executive of the General Council makes clear that statements made by the moderator are not official statements of the church. Such statements are made only by the "courts of the church." Yet, "it is the role of the moderator... to call the church to faithfulness and obedience to Christ...."

Clarion asks: "Which Christ? The Christ of the moderator's statements or the Christ of the doctrinal standards?"

The editor of The Observer tried to put the best face on the issue. In the January issue of the paper she urged her readers to make room for each other. "Let us not drown each other out."

"The words of Jesus, 'Who do you say that I am?' are now front and centre in more than the church. Discussions about faith are spreading from radio to restaurant, from front-page stories to dinner tables.

"At the same time, this experience put a spotlight on the insecurities that keep many of us from talking in public about what we believe. Religion isn't a science. It's about having faith when you can't be sure. Each of us meets God in our own way, recognizing or failing to recognize, in joy, in pain, in hope or in doubt. Our hearts have to take us where our heads cannot go.

"We handle that uncertainty in different ways. Some of us want to write down the hard-won truths we are sure of, to hold them like a touchstone, like a compass in the wilderness. Others lean to the rational, the practical, dividing the Bible between history and myth. We grow in our faith by studying, uncovering, testing and prodding. A third group are drawn to ambiguity, mystery. We follow the light without studying the lamp; believe in the music without seeing the instrument.

"The United Church has always tried to provide — as one raving commentator put it — a big tent, big enough to shelter us all. That tent is being stretched these days; we're not giving each other much elbow room.

"Within the congregation, in our communities of faith, we need to take the risk of talking about who Jesus is for us and what we think about resurrection and heaven and hell and the authority of the Bible. With the wisdom of the Scriptures open in front of us, we need to talk honestly and listen carefully to each other."

Carpets in church buildings?

In the* Canadian Mennonite *of Dec. 22 we discussed a problem that comes up more often: should we have carpets in our church auditoriums? Padded seats? What does that do to the church acoustics? The associate editor, Margaret Loewen Reimer quotes musicologist Evan Kreider, who says that in many church buildings "the voice of the people is being lost."

"Kreider admits that he is tempted to call wall-to-wall carpeting 'the invention of the devil.' There is hardly 'a more effective way to dampen our joy in worshipping God,' he says.

"What's wrong with equally beautiful wooden or tiled floors?

"When a Vancouver church recently replaced its carpet, the organist asked that the floor be left bare for one month to see if it made a difference to the sound. Before the trial period was ended, the congregation voted to sand and seal the wooden floor. Choirs now beg to perform in this sanctuary. While padded seats do not affect acoustics when the congregation is seated, they do dampen singing once the group rises.

"Acoustics affect the voice of the people in other ways. In liturgical traditions, a symbol of ecclesiastical power was the bishop's staff. In our time, the person with authority is the one with the microphone. 'In our acoustically deadened sanctuaries, those of us without microphones are relatively powerless,' notes Kreider.

"Worship teams demand high-tech sound systems, but more volume does not mean more participation. In fact, the opposite is happening. 'The sound from the front defeats any sound a participant can produce.'

"We are now on the verge of drowning out the 'voice of the people," concludes Kreider, and of becoming 'denominations populated by spectators expecting to be entertained!"

Top three events in 1000 years

Reformed Perspective ***(Dec.'97) came with a special feature dealing with the 100 most important events in the millenium that soon will end. The events were selected by Life magazine; most of them were technological, cultural or scientific milestones.***

The writer (Mrs. Sarah Vandergugten) looked especially at the three top events that were selected by* Life *and noted (justly so) that two of the three are "inextricably related to God's church gathering work."

"The No. 3 event chosen by *Life* is Martin Luther's posting of the 95 Theses on the church door at Wittenberg on Oct. 31, 1517.

"The year 1997 marked 480 years since that very simple gesture by one rather ordinary man precipitated an event which has had repercussions that echoed through the centuries and around the whole world. Are you amazed like I was that an event that we often consider to be a 'religious event' should rate as the third most important event of the millenium?

"We go to No. 2. It will not come as a big surprise. 'In 1492 Columbus sailed the ocean blue.'

"So what major event is left that could possibly make it into the top 10, and then as *the* most important event in the last 1000 years? It may come as a surprise, but it was the printing of the Gutenberg Bible in 1455 that made it as No. 1. *Life* magazine puts it this way: 'Gutenberg unleashed an information epidemic that rages to this day.' Before this time, most people could not read, and certainly could not afford the books or scrolls that had been laboriously copied by hand, by monks in monasteries. Now, as books became accessible, many people learned how to read, and, more significantly, to read the Bible, the Word of God, for themselves.

"So we see that in a marvelous way, 60 years before that momentous Oct. 31, 1517, the Lord ensured that the German goldsmith Johann Gutenberg ran off 200 typeset Bibles, the first in a deluge to follow. The print media also ensured that Luther's 95 theses found their way throughout Europe in a matter of weeks. The Lord used very ordinary but obedient people to work great things."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Births

BROOKS-VEENSTRA:

With gratitude and joy we celebrate the miracle of birth as we welcome to our family

KRISTINA HEATHER
"KRISSY"

born Jan. 28, 1998.

Parents Paul and Jessica Brooks, 9 Ted St., St. Catharines, ON L2R 1E6.

Grandparents Ron and Sharon Brooks, Coby Veenstra.

Great-grandparents Mr. and Mrs. E. Gummer, Mr. and Mrs. G. Brooks, Mrs. J. Van Duyvenvoorde.

Birthdays

REITSMA-VANDERHOEK:

Congratulations to Japke Reitsma-VanderHoek (nee Dijkstra) on her 80th birthday!

"...His favor lasts a lifetime" (Ps.30:5).

March 8, 1998.

JAPKE REITSMA-VANDERHOEK
(nee DIJKSTRA)

We praise God for giving our Mem and Beppe 80 years of faithful love. May He continue to bless her with health and happiness.

William — Toronto, Ont.
Joe & Alida — Bowmanville, Ont.
Richard & Margie — Orange City, Ia.
Peter & Wilma — Milton, Ont.
Margaret & Ron — Woodbridge, Ont.
Jerry & Henny — Toronto, Ont.
Jane & Jasper — Cobourg, Ont.
Helen & Chris — Bismarck, N.D.
Mary & Dan — Barrie, Ont.
32 grandchildren and one great-grandchild.

Open house will be on Saturday, March 7, 1998, from 2-4 p.m., at Durham Chr. Homes, 10th floor, 100 Glen Hill Dr. S., Whitby, ON L1N 8R4. (Address correspondence to Apt. 603).

TEITSMA:

ADA TEITSMA

February 17, 1918

80 years and younger every day.

We give thanks to God for your health and presence. May He keep you healthy and safe for another year to watch over and guide us.

Al Teitsma
John & Henny VanderKolk
Lisa, John, Walter, Chuck, Joe
Liz & Jake VanderShee
Sylvia & Ken, Ian & Susanne, Steven & Nancy
John & Renee Teitsma
Leanne, Wendy
Dick & Mitch
Britt, Dani

Take action!
Place an ad in our
Business Directory.

Birthdays

VANDERLEEUW:

With gratitude to God, we hope to celebrate the 90th birthday of

JOHANNA VANDERLEEUW
(previously Mrs. Meyer)

on Feb. 26, 1998.

Dear mother, grandmother and great-grandma of many offspring.

God is my refuge and strength, an ever present help in time of need.

Meyer and Vanderleeuw families.

Address: #229-40 Elm Street, Chatham, ON N7M 6A5

Anniversaries

On March 2 of this year our parents,

PIETER and ANTJE
HAMMING

have been married for 60 years.

God has blessed this marriage with five children, 19 grandchildren and 16 great-grandchildren, and in all those years they have been an example of faithfulness to each other and their beliefs.

As well as their anniversary, we hope to celebrate Mom's 92nd birthday.

Congratulations Mom and Dad, Grandma and Grandpa, with love from:

Ko & Grace Hamming — Kitchener
Marenie & Warner Koiter — Strathroy
Tina & Gerry Kromhout — Dunnville
Anne & Cor Jongema — Waterdown
Wilma & John vanSoelen — Brantford
and all the grand- and great-grandchildren.

An open house will be held on Saturday, Feb. 28, 1998, at Trillium Village, from 2:30 till 4:00 p.m.

Address: Trillium Village, 400 Dominion St., Unit #36, Strathroy, ON N7G 3G8

1948 March 2 1998

"Look to the Lord and his strength; seek his face always" (Ps.105:4).

With joy and thanksgiving for the 50 years God has blessed you with, our prayer is that He will continue to bless your lives together.

Congratulations Mom and Dad (Beppe and Pake)!

JOHN and TINA TOLSMA
(nee DRAAYER)

Much love from your children and grandchildren.

Art & Enica Tolsma
Alecia, John-Paul, Nicole, James
Marg & Win Elzinga
Aaron, Michelle
Rita & Brad Moor
Laura, Kaitlyn, Samantha
Linda & Gerry Wolting
Kristy, Kevin, Valerie, Justin

Home address: R.R. #3, Chatham, ON N7M 5J3

Teachers

BARRIE, Ont.: Timothy Chr. School is accepting applications for **possible openings in the primary department**. Timothy is a school experiencing strong growth. Applicants must be able to articulate a rich Christian perspective and have had experience with young children. Capabilities in French, fine arts, or computers are preferred. Please direct your resume to:

Mrs. Jane Tjeerdsma
c/o Timothy Christian School
49 Ferris Lane
Barrie, ON L4M 2Y1

Only suitable applicants will be contacted.

BRESLAU, Ont.: Woodland Chr. High School invites applications for the following possible openings for the 1998-1999 school year:

French/Geography
and
Physical Education/Science/
Mathematics

Please direct applications and inquiries to:

Gary VanArragon, Principal
Woodland Chr. High School
R.R. #1, Breslau, ON N0B 1M0
Phone: (519) 648-2114
Fax: (519) 648-3402

LACOMBE, Alta.: Lacombe Chr. School, approx. 371 students in K-9, located in Central Alberta, invites applications from qualified teachers for a **junior high social studies - language arts position** (1 year maternity) and possible upper elementary positions. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

Martin Folkerts
Lacombe Chr. School
5206-58 Street
Lacombe, AB T4L 1G9
Phone: (403) 782-6531
Fax: (403) 782-5760

HAMILTON, Ont.: Calvin Chr. School, invites teachers to apply for a **possible opening at the primary level** (grades 1-3) beginning in September 1998. Please send resume to:

Mr. Ted J. Postma, Principal
Calvin Chr. School
547 West 5th St.
Hamilton, ON L9C 3P7
Phone: (905) 388-2645
Fax: (905) 388-2769

Deadline for applications is **March 23, 1998.**

THUNDER BAY, Ont.: Thunder Bay Chr. School invites applications for **possible openings in grades 1-8.** Those teachers with specialized areas of French and music are encouraged to apply. Send resume to:

Thunder Bay Chr. School
R.R. #2, Arthur St. W.
Thunder Bay, ON P7C 4V1
or fax (807) 939-2843

Teachers

NEWMARKET, Ont.: Holland Marsh Distr. Chr. School has **possible openings in all divisions.** We especially need someone with strengths in computer and/or music in the intermediate grades. Come and teach in a well-established school just north of Toronto. Do you love children? The Lord? Want to teach Christianly? Please send your application to:

Henry Lise, Principal
HMDCS
18955 Dufferin St., R.R. #2
Newmarket, ON L3Y 4V9
Fax: (905) 775-2395

LANGLEY, B.C.
Langley Christian Schools

We are accepting applications for both Middle School (gr. 6-8) and High School (gr. 9-12) positions for the 1998-99 school year. Applicants need to send a resume, statement of educational philosophy and teaching evaluation reports. Eligibility for BC teaching certification is required. Positions in the following areas may be required:

MIDDLE SCHOOL:
* Grade 6 or 7
* Grade 8 Humanities (English/Socials)
* Grade 8 math/science
* Middle School Curriculum Co-ordinator/Vice-Principal

HIGH SCHOOL:
* Computer Studies (gr. 6-12)
* Physics/Chemistry
* Marketing/Accounting
* Math
* English

Send applications to:

Leo Smit or Peter Van Huizen
Langley Christian School
22702-48th Avenue
Langley, BC V2Z 2T6
Phone: (604) 533-0839
Fax: (604) 533-0842
E-mail: LCSMH@Axionet.com

STRATFORD,Ont.: Stratford Distr. Chr. School. We have a **possible opening for a full-time Grade 5/6 teacher** in September of 1998. Please send your resume for this position by **March 6, 1998**, to:

Mr.Edward Petrusma, Principal
Stratford Distr. Chr. School
R.R. #1, 130 Huron Rd.
Sebringville, ON N0K 1X0
Phone: (519) 393-5675
Fax: (519) 393-6306

For Sale

For Sale: JOHANNUS Sweelinck III Organ. 3-Man, 32-note AGO pedal, 52-stops etc. Dealer demo. Full warranty. Suitable for church or home. Ext. channels available.

Call (519) 688-3540.

Classifieds

Job Opportunities

Job Opportunities

A **Burlington, Ont.**, -based Industrial Contractor requires temporary help for project work in the **Windsor-Tilbury, Ont.**, area for a period of three (3) months, starting mid-February. Experience in general construction, mechanical, structural steel or sheet metal a definite asset.
Wages geared to experience. Job could lead to full-time employment for right individual.

Fax resume to Nyman Bros. Ltd. (905) 634-5591
or call (905) 634-9152.

TEACHER OPENINGS

Abbotsford Chr. School is accepting applications from teachers for openings at its three campuses beginning in the 1998/99 school year. Applicants must support the mission of the school in word and deed and have B.C. teacher certification or quality for it. ACS is an interdenominational parent-run school serving 1200 students at three campuses. Contact the appropriate campus for details.

Clayburn Hills Campus K-7:
- **Vice-Principal**, with duties in curriculum and staff development (30% + 70% teaching) (closing date for VP, March 5)
- **Learning assistance co-ordinator**
- **Primary grades teacher** (1 year term)
- **Music teacher** (prefer familiarity with Kodaly methodology) 1 year term.

Contact: Ed Noot, Principal
3939 Old Clayburn Rd., Abbotsford, BC V3G 1J9
Phone: (604) 850-2694

Heritage Campus:
- **2.5 positions in Kindergarten, 4, 5 or 6.**
- **Full-time Special education co-ordinator** (closing date, March 5)

Contact: Lloyd Den Boer, Principal
2884 Mission Hwy., Abbotsford, BC V2S 3Y2
Phone: (604) 850-5022

Secondary Campus (8-12):
- **Four full-time positions** and **one part-time** one are available in combinations of the following areas: academic and career counselling, choral music (one course), science, math, French, P.E., athletic director, business education, social studies.

Contact: Dwight Moodie, Principal
35011 Old Clayburn Rd., Abbotsford, BC V2S 7L7
Phone: (604) 850-5342

Financial Assistance

Persons from congregations in **Classis Niagara** who are planning to study or are presently studying for full-time ministry in the Chr. Ref. Church as a pastor and/or evangelist and who are in need of financial assistance for the 1998-1999 academic year are invited to contact the secretary of the Student Fund Committee: **Louie VanderBerg, 1662 Second Ave., R.R. #3, St. Catharines, ON L2R 6P9**
Fax: (905) 641-4624.
Application form deadline is **April 10, 1998.**

Job Opportunities

NURSERY/GREENHOUSE HELP

Wholesale nursery, growing ground covers, flowering shrubs, evergreens, flowering vines and perennial flowers will be hiring additional staff for spring. Employment is needed in potting, tagging, shipping, tying and propagation. Work involves both being inside and outside. **Full-time and seasonal employment.** Wages and positions commensurate with experience. Resumes may be dropped off at **Willowbrook Nurseries Inc., 1000 Balfour St., Fenwick, ON L0S 1C0, attention Jane Broere.**

Principal

The Red Deer Chr. School has a definite opening for a Principal for the 1998/99 school year (to cover a leave of absence). This position includes some teaching responsibilities at the Junior High level. Interested individuals should forward their resumes/applications to the **Red Deer Chr. School, 5210-61 Street, Red Deer, AB T4N 6N8; Fax (403) 347-3003. Attention: Mr. R. Duggan, before Feb. 20, 1998.** We also have **possible openings at the primary, intermediate and junior levels**. Interested individuals should forward their resumes/applications to the above address before March 6, 1998.

VICE-PRINCIPAL — PROGRAM

The board of directors at **Hamilton District Chr. High School** invites qualified administrators or teachers to apply by phone, fax or in writing for the position of **Vice-Principal for Program.** This new position has been created in response to continuous growth in student numbers and expanded program. The successful candidate should possess the following attributes:

- demonstrates a deep love for our Lord
- possesses a Reformed understanding of the Kingdom
- displays creative skills in the development of high quality curricula
- demonstrates classroom teaching practice as a craft to be honed to perfection
- shows herself or himself to be an empathic listener and a global thinker
- utilizes strong interpersonal skills in relation to adults and youth
- demonstrates reasonable facility with standard computer software programs
- has a minimum of seven years of teaching experience.

We are situated on a beautiful campus on the edge of the City of Hamilton, Ont., (population 320,000). Due to strong support from Christians in more than 25 denominations, the school boasts a modern building, 500 students and 40 staff members. We believe that "learning to serve the Master together" is a motto worth our total energy.

Hamilton District Christian High School
92 Glancaster Rd., Ancaster, ON L9G 3K9
Attention: Conrad Guichelaar,
Selection Committee Chairperson
Phone: (905) 648-6655; Fax (905) 648-3139

Please submit your application prior to **Feb. 25, 1998.** Interviews for selected candidates will be held on Saturday, March 7, 1998. A job description is available upon request.

Teachers

BURLINGTON, Ont.: Trinity Chr. School invites **teaching applications for a maternity leave for Grade 4.** This position will be for the 1998-1999 school year beginning in September. Special consideration will be given to those applicants who possess their Christian School Teacher's Certificate. The position is for a full-time teacher. Please send your resume on or before March 12, 1998, to:
Mr. Andrew Straatsma, Principal
Trinity Christian School
650 Walkers Line
Burlington, ON L7N 2E7

WINDSOR, Ont.: Maranatha Chr. Academy. A position will be open due to anticipated enrolment increases. Applicants with **expertise in computer assisted education and music will receive priority**. If you are suitably qualified to teach **Grade 3** and have a vision for Christian education please forward your resume and request application forms from:
Wm. A. Van Dyke, Principal
939 Northwood Street
Windsor, ON N9E 2B4
Phone: (519) 966-7424
Fax: (519) 966-9519
e-mail: wvan@wincom.net

Job Opportunities

Full-time salesclerk for rural hardware and farm supply store. Must be energetic and self-motivated with good communication skills. Knowledge of residential and commercial plumbing and heating supplies an asset. Send resume to **Wellandport Home Hardware, Box 100, 5157 Canborough Rd., Wellandport, ON L0R 2J0,**
Fax: (905) 386-6918.

Help Wanted: Full-time help needed for meat processing plant, Cambridge, Ont., area.
Call (519) 621-6829.

Vacation

GOING TO HOLLAND FOR VACATION?
Why not rent
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or fax us at
(905) 985-3007
E-mail:hamel@idirect.com

Classifieds

Miscellaneous

ONE TO ANOTHER
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Lethbridge, AB T1J 0C7

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CLINTON, ONTARIO ADULT LIFE LEASE RESIDENCES

available, 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call
(519) 233-7296 or (519) 482-7862.

APARTMENTS: Redeemer College rents furnished 1, 2, and 4 bedroom apartments, May to August. Enjoy our pastoral setting while visiting the Hamilton/Niagara/Toronto region. For excellent daily, weekly and monthly rates, and for reservations, phone
(905) 648-2131, ext. 260.

Bed & Breakfast
Niagara Falls, Ont.
Easy walk to the Falls.
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Day trips planned.
Joan and Mike Havinga
(905) 358-3534. E-mail:
mhavinga@freenet.npiec.on.ca

The Living Word
Sermons for reading services.
CRC
Contact:
R. Vander Ploeg Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

Job Opportunities

PACIFIC CHRISTIAN SCHOOL
Victoria, B.C.

Come to the beautiful West Coast and join a dynamic and enthusiastic staff in an exciting, interdenominational K-12 school system growing to 750 students in the fall.

TEACHERS REQUIRED FOR 1998/99 SCHOOL YEAR:
* 2-3 Elementary classroom teachers (grades 1-5)
* One part-time elementary French & music
* Secondary art and home economics
* Secondary girls counsellor
* Secondary band/choir

Teachers must be committed Christians and certifiable by the B.C. College of Teachers.

Send letter of application, resume and statement of faith to:

Bill Helmus, Elementary Principal
Pacific Christian School
671 Agnes Street
Victoria, BC V8Z 2E7
Phone: (250) 479-9365
Fax: (250) 479-3685

John Messelink, Secondary Principal
Pacific Christian School
654 Agnes Street
Victoria, BC V8Z 2E6
Phone: (250) 479-4532
Fax: (250) 479-3511

Calvin College Education Department

CALVIN College

The Calvin College Education Department seeks candidates for a tenure-track position (subject to approval) which primarily involves teaching and advising in the M. Ed. Curriculum and Instruction Program with some duties in the undergraduate teacher education program.

Qualifications include: 1) an earned doctorate (or ABD) in curriculum and instruction; 2) K-12 teaching and/or administration experience; 3) a scholarship agenda; and 4) commitment to a Reformed Christian expression of faith.

Calvin College is a Christian college within the Reformed tradition of historic Christianity and is an equal opportunity employer. The College encourages the application of women and minority candidates. Interested applicants should forward a letter stating qualifications and curriculum vitae to:
Dr. L. Stegink, Department Chair, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546, by March 1, 1998, or until the position is filled.

Job Opportunities

DORDT COLLEGE
Faculty Positions

Business Administration Fall 1998

Qualifications: M.B.A. with relevant experience or Ph.D. in business administration.

Economics Fall 1999
Potential Economics Opening Fall 1998

Qualifications: Ph.D. in economics preferred, demonstrated teaching excellence.

To receive application materials and a detailed job description, qualified persons committed to a Reformed biblical perspective and educational philosophy are encouraged to send a curriculum vitae/resume and a letter of interest which provides evidence of that commitment to:

Rockne McCarthy,
Vice-President for Academic Affairs
Dordt College
498 4th Ave. NE, Sioux Center, IA 51250
facsimile: 712-722-4496
e-mail: vpaa@dordt.edu

Dordt College is an equal opportunity institution that encourages the nominations and candidacies of women, minorities and disabled persons.

Teacher Openings

Dundas Calvin Christian School invites applications for **2 definite full-time primary positions** and **one or more anticipated full-time/part-time positions at the junior and intermediate levels.** Also a possible vacancy for a part-time (65%) remedial position. Preference will be given to applicants who:
* have completed 4 or more of the courses required for a CSTC;
* are computer literate in W-95;
* are committed to a Reformed world and life view.

At the primary level, the candidates must have a good grasp on the teaching of reading and the use of phonics. The candidates chosen must be willing to assume a leadership role in the school's reading program. Applicants for the other levels must be able to teach French and keyboarding, in addition to the regular classroom subjects.
Please submit your applications to: **Mr. Jack Zondag, Dundas Calvin Christian School, 542 Ofield Rd. N., R.R. 2, Dundas, ON L9H 5E2. For further information phone: (905) 627-1411.**

Miscellaneous

DUCA CREDIT UNION

Full Financial Services

5290 Yonge Street, Willowdale, Ontario M2N 5R1 Phone: (416) 223-8502
Willowdale - Toronto - Rexdale - Etobicoke - Scarborough - Brampton - Orangeville - Richmond Hill - Newmarket - Oshawa - Bowmanville

Classifieds

Job Opportunities	Miscellaneous	Miscellaneous

Holland Christian Homes

Position: Maintenance Supervisor

Starting date: May 1, 1998
Hours of work: 37.5 hours per week
(0800-1600 hours, Monday to Friday)
Rate of pay: $40,000 - $49,000
(depending on qualifications and experience)
Reports to: Executive Director

Responsibilities:
* Supervise maintenance department staff
* Request quotations for snow removal, lawn care, water treatment, H.V.A.C., and other outside contracts
* Maintain a preventative maintenance program and schedule
* Prioritize major maintenance projects and maintenance work
* Liaises with outside service contractors and inspectors
* Responsible for maintenance paperwork i.e. purchase orders, receiving slips, etc.

Education and qualifications:
* High school graduation
* Licensed in electrical or plumbing
* formal education in some maintenance specialty
* Good previous work record
* Computer experience would be an asset
* Ability to converse in Dutch an asset

Please send applications to:
John Kalverda, Executive Director
Holland Christian Homes Inc.
7900 McLaughlin Road S., Brampton, ON L6Y 5A7
Phone: (905) 459-3333; Fax: (905) 459-8667

Events

Caring for God's Creation

A Conference on Faith and the Environmental Professional

featuring:
Dr. Calvin DeWitt, University of Wisconsin-Madison
Dr. Fred Van Dyke, Northwestern College, Iowa

May 22-24, 1998

The King's University College
Edmonton, Alberta

Contact: Jerry Mathis, Conference Secretary
Phone: (403) 465-8304; Fax: (403) 465-3534
email: jmathis@kingsu.ab.ca
www.kingsu.ab.ca

Bethesda Christian Homes

Woodbridge, Ont., in the City of Vaughan "Just above Toronto"

Phase 1 — ready for November 1998, D.V. — Only a few units left. **LOOK:** watch the chickadees and squirrels in the trees from your balcony or window, "Leuk, he?"
If highrises are not for you call now to reserve a 1- or 2-bedroom apt. (some with gas open-fireplace) in this attractive 3-storey building. Available by lease or most popular loan-lease (check it out). Enjoy Christian fellowship with other tenants and stimulating interaction with families of the Maranatha Chr. Ref. Church next door. Phase 2 planned for 1999 and a 2-storey 56 room Care Centre for 2000.

Call Cynthia Vroom today. Phone/Fax: (905) 856-3231
99 Waymar Hts. Blvd., Woodbridge, ON L4L 2P6

Maranatha Christian Reformed Church
in Cambridge, Ont. (formerly Galt, Ont.)
invites you to celebrate their

FORTIETH ANNIVERSARY

on the weekend of March 27-28, 1998.
Weekend events include a special
Indonesian Fundraising Dinner
on March 27, 1998, beginning at 7 p.m.,
featuring unique anniversary displays and much entertainment.
Tickets are **$15.00 each** or **two for $25.00.**
Please reserve your tickets by March 20, 1998,
by calling (519) 623-0985.
All funds raised will be donated to the construction of Maranatha's pipe organ.
We would also like to invite you to a special service to celebrate God's faithfulness to our congregation
on March 28, 1998, at 10 a.m.
ALL ARE WELCOME!!

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Our clients are offering participation in a First Mortgage in the amount of **$1,900,000** (one million nine hundred thousand dollars). Interest payable quarter yearly. **Security:** Situated in The High Point Business Park, 100 acres of prime commercial-industrial land at the intersection of Highways 401 and 25, in the town of Milton, Ont., now under development. Recently appraised at $5,800,000 by Stewart, Young, Hillesheim & Atlin Limited Real Estate Appraisers & Consultants (A.A.C.I.), a copy of which is available.
For more information please call Harry Snoek at H.S. Limited, 3 Bayview Forest Lane, Thornhill, Ont., at (905) 889-5300.

Classifieds

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Feb. 25-28 The 1998 Stone Lectures, featuring Dr. Nicholas Wolterstorff and presentations by five panels of scholars. Topic: "Religion, Pluralism, and the Public Life - Abraham Kuyper's Legacy for the 21st Century." Sponsored by the Princeton Theological Seminary, the Centre for Public Justice, the Free University in Amsterdam and Calvin College. Info.: Phone (410) 571-6300, Fax (410) 571-6365, e-mail: inquiries@cpjustice.org

Feb. 27-Mar. 7 Students of the London Distr. Chr. Secondary School present "A Midsummer Night's Dream." Dates: 8 p.m., Feb. 27, 28, March 6 and 7, at LDCSS, **London**, Ont. Info.: (519) 455-4360.

March 2 1998 Ministers' Conference, 9:30 a.m. - 3:30 p.m., at Redeemer College, **Ancaster**, Ont. Speaker: Calvin Theological Seminary's Dr. Melvin Hugen on "The Church and Homosexuality — 25 Years Later." Info. and registration: (905) 648-2131 or e-mail to rklein@redeemer.on.ca (#)

March 7 Jennifer and Franklin Famme and Jonathan Oldengarm (piano and organ) in concert, 8 p.m., Trinity United Church, **Listowel**, Ont.

March 8 Dutch worship service led by Rev. Henry R. De Bolster, 3 p.m., CRC, **Ancaster**, Ont.

March 10 Organist Jonathan Oldengarm in recital, 12 noon, St. Paul's Cathedral, **London**, Ont. Info. (519) 338-3214.

March 11 Organist Jonathan Oldengarm in concert, 12 noon, St. Peter's Lutheran Church, **Kitchener**, Ont. Info.: (519) 338-3214

March 13-14 The Woodstock Dutch Theatre Group presents the three-act comedy "Voor Hete Vuren," 8 p.m., Market Centre Theatre, **Woodstock**, Ont. (Matinee March 14, at 2 p.m.) Tickets/Info.:(519) 283-6285 (#)

Miscellaneous

CALVIN
College

The Calvin Center for Christian Scholarship presents a conference to be held at Calvin College, March 6–7, 1998

Abraham Kuyper Revisited: The Stone Lectures Centennial

Friday, March 6, 3:00–5:30 p.m.
Nicholas Wolterstorff
"Kuyper's Contribution"
Elaine Botha
"Christian Social Philosophy in a Shrinking World"

Saturday, March 7, 9:00 a.m.–12 noon
H. Russel Botman
"Kuyper's Legacy in South Africa"
James Bratt
"Kuyper's Mis/Perceptions of American Religion and Politics"

All lectures will take place in the Commons Lecture Hall. Free and open to the public.

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No Issue Next Week

In keeping with our publishing schedule (see p. 5 box for details), there will be no issue on Feb. 27. See you again March 6!

Events

5th Worship Conference

Friday, April 24, 1998, 8 p.m., to Saturday, April 25, 1998, 4 p.m.
Worship, teaching, workshops, dialogue, fellowship and fun.
Plenary speakers:
Rev. Karl House, Rev. Arlan Koppendrayer, and Dr. Henry Wildeboer
For... Council members, Worship & Outreach Committee members, Pastors and anyone interested in worship and outreach.
Cost... (lunch included) $35; after April 14, $40.

Worship Conference
Zion Christian Reformed Church
409 Adelaide Ave. E.
Oshawa, ON L1G 2A2
Phone: (905) 436-3255; Fax: (905) 436-3691
e-mail: zioncrc@planeteer.com

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Duncan - CKAY	10:00am	1500
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CJOR	8:00am	1490
Penticton-CKOR	8:00am	800
Port Alberni-CJAV	7:00pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CHOR	8:00am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00am	1450
Vernon-CJIB	9:30pm	940

QUEBEC

Montreal - CIQC	7:30am	600
Montreal - CKGM	9:00 am	990

ALBERTA

Brooks-CIBQ	8:00am	1340
Ft. McMurray-CJOK	8:30am	1230
High River-CHRB	6:30pm	1280
Edmonton - CKER	11:00pm	101.9

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	1190

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Atikokan-CFAK	9:30am	1240
Chatham-CFCO	6:30am	630
Fort Frances-CFOB	9:30am	640
Guelph - CJOY	8:30am	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	7:00am	580
Kingston-WLKC	7:30am	100.7
Newmarket- CKDX	9:30am	88.5
Oshawa-CKDO	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	96.7
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	8:30am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Saint John-CHSJ	9:30am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

TELEVISION:
Faith 20-TV
(Monday to Friday)

Check your local listings for cable outlets airing *Faith 20.*

Alberta - Lethbridge - CJIL
.....Thursday - 9:00pm
.....Saturday - 12:00noon

Vision-TV
(every Saturday)

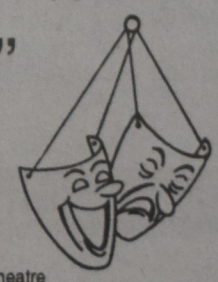
British Columbia	7:00&10:00pm
Alberta	8:00 & 11:00pm
Sask. & Manitoba	6:00 & 9:00pm
Ontario & Quebec	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm

THE BACK TO GOD HOUR

P.O.Box 5070, Station LCD 1
Burlington,ON L7R 3Y8
(905) 336-2920

The Woodstock Dutch Theatre Group presents

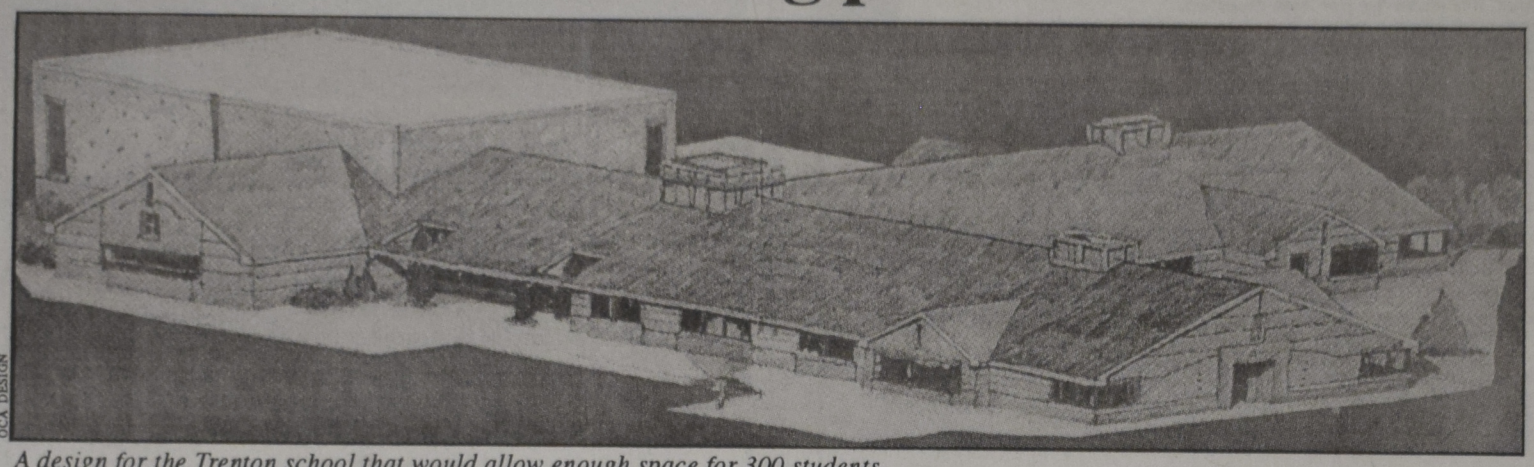
"Voor Hete Vuren"



a three-act comedy
re-written by Ab van der Linden

WOODSTOCK, Ont.: Market Centre Theatre
March 13 and 14 at 8 p.m./Matinee March 14 at 2 p.m.
(advance tickets only for all Woodstock performances)
LONDON, Ont.: Dutch Canadian Hall
March 20 and 21 at 8 p.m.
JORDAN, Ont.: Heritage Christian School
April 4 at 8 p.m.
For tickets to the above performances, send cheque and stamped self-addressed envelope to: Adrian Rodenburg, R.R. 4, Thamesford, ON N0M 2M0, (519) 283-6285.
PETERBOROUGH, Ont.: Adam Scott Collegiate
April 25 at 8 p.m.
For tickets to the above performance, send cheque and stamped self-addressed envelope to: Frank Meevis, 25 Emily Manor Drive, Omemee, ON K0L 2N0, (705) 799-6919.
TICKETS: $10.00

Trenton school has big plans



A design for the Trenton school that would allow enough space for 300 students.

Bert Witvoet

TRENTON, Ont. — Trenton Christian Schools is bursting at the seams. With a 1997 student population of 215, the school was told by the Ontario Alliance of Christian Schools that "existing facilities are not adequate and will not be in the future." The school was built in 1956, with a gymnasium added in 1980. Last year, the school had to turn away students for lack of classroom space.

The school board took the hint from the Alliance and instructed a committee to look at the cost of demolishing the present building and putting up a brand new facility on the same premises. The outcome was not encouraging: it would cost $820,000 to raze the existing structure.

The board then looked around for other property and hired Toronto architect Roland Jonker and his firm, OCA, to design a building that would house at least 300 pupils. Jonker's experience with building Christian schools across Canada attracted the board to his firm.

The new design calls for a 29,000 square-foot facility. According to a report in the *Trentonian*, principal Ike Witteveen said Jonker knows "we can't afford $110 a square foot. We're looking at more like $60 a square foot.

The probable price tag for the new addition will be $2 million, which the school must first raise. Plans are under way to start building in March 1999.

First-ever multi-faith conference on faith and media planned for Ottawa

Alan Doerksen

OTTAWA — Despite the fact that spirituality is a major concern of many Canadians, faith-related issues are rarely covered in the secular press. This is one reason why a national multi-faith conference on faith and the media, possibly the first in Canada, will be taking place in Ottawa in June.

The main purpose of the conference will be "to encourage better coverage of faith-related issues — both more, and more informed coverage," says Doug Koop, editor of *ChristianWeek* and a member of the conference steering committee. Faith issues get little coverage in the secular press, Koop aserts.

Other members of the steering committee represent a variety of faith groups, including Evelyn Hecht, of the Winnipeg Jewish Community Council; Richard Osicki, director of communications for the Roman Catholic Archdiocese of Winnipeg; and Shahina Siddiqui, of the Manitoba Islamic Association.

Bob Harvey, one of the few full-time religion reporters in the country who works with a secular newspaper (the *Ottawa Citizen*), is the Ottawa liaison for the conference. According to Harvey, Canadians have "an enormous appetite" for stories relating to spirituality and ethics "as long as someone's not trying to force their point of view down their throat."

Harold Jantz, former editor of ChristianWeek, and John Longhurst, of Mennonite Economic Development Associates, have also been key players in planning the conference, says Koop.

Jennings, Gartner lend support

The conference will feature keynote speaker Peter Jennings, of "ABC World News Tonight." Jennings, who was born in Canada and is an Anglican/Episcopalian, has been outspoken about faith issues and the media's reluctance to deal with them. "I have only recently come to understand how complicated and inadequate, and occasionally horrifying, media coverage of religion has been," said Jennings in an address to the Harvard Divinity School last year. "It is ludicrous that we [ABC] are the only national television network to have a full-time religion reporter who is a specialist."

Other speakers and panelists will include Hana Gartner, host of CBC-TV's "The National Magazine"; Peter Desbarats, former dean of the School of Journalism at the University of Western Ontario; and Reginald Bibby, author of *Fragmented Gods* (a study of faith in Canada).

'Hot potatoes'

The conference will run three days, from June 7 to 9. Workshops will include "Barriers to Faith Coverage," and "Covering the Hot Potatoes": abortion, sexuality and other hard to handle topics.

The conference will be hosted by the Carleton University School of Journalism, is sponsored by the Canadian Association of Journalists and several faith groups, and is partly funded by the Department of Canadian Heritage. Cost of the conference is $175 plus GST and PST, which includes accommodation and meals. More information can be found on the Faith and Media Conference website at: http://www.escape.ca/~jclong .

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News Digest

Space tours in 2001

SAN FRANCISCO, Cal. — For world-weary world travelers, an adventure tour company is offering tourist trips into space, which will start in December 2001. Zegrahm Space Voyages, based in Seattle, is taking reservations for what it bills as the world's first tourist space shot, reports *Reuters*.

For only (!) $98,000 (US), you can book your own recliner on the as-yet unbuilt Space Cruiser, a shuttle-like craft that will whisk travelers to 100 km above sea level.

Zegrahm envisions a seven-day package including hotel, meals, lectures and training, but the real thrill is the 2-1/2 hour flight culminating in just two-and-a-half minutes of weightlessness.

Cosmonauts sell space goodies

NEW YORK (AP) — The ailing Russian space program, hit by hard times, has turned to advertising to stay afloat. In early February, two cosmonauts aboard the space station Mir appeared live on the home shopping channel QVC, while former flight engineer Alexander Lazutkin offered further comments from the stage of a comedy club in New York.

Though QVC paid his way, Lazutkin said through an interpreter, "I didn't come here to sell. I came to educate the public — that's my primary role."

This is the the cosmonaut's latest commercial venture. Last July, Mir commander Vasily Tsibiliyev swallowed a floating blob of milk for an Israeli dairy commercial.

Territories get new name

MANCHESTER, Eng. — Britain's 13 remaining colonies are about to get a more politically correct name, reports the *Manchester Guardian*. The British Foreign Office plans to replace the term "dependent territories" with "British overseas territories." The term "colony," which implied subservience, was discontinued in 1956.

"No one really likes the idea of dependency anymore," says Bill Samuel, who represents the Turks and Caicos Islands. "British Overseas Territory is a name that is acceptable to most of us. We feel the word dependency is demeaning."